The LUTHERAN

LENT BEGINS

The Cross casts its shadow

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WITNESS FOR JESUS

THE SUPERINTENDENT of the pre-school age group of our Sunday school a nounced that the pupils would play a game. She would whisper a message into t ear of the first one, who in turn was to pass it on to the next, and so on, until it h made the round.

I recognized this as the old parlor game of "Gossip." I had often used it in co firmation class to illustrate the harm we can do another by passing on an idle rep about him. How distorted it becomes after a few others have repeated it!

So I WAITED in anxious anticipation to hear how this message would come o after these little ones had passed it on in their shy way. Much to my surprise— well as that of the teachers—this is what the last pupil was told, "Jesus is our friend

"That's exactly what I told the first pupil," announced the superintendent. Th she added, "You see, even a little child like any of you can tell others about Jesus

—ELMER P. WENTZ

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direc Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Se Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Re LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

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VER PICTURE. The Lenten season begins on Feb. 11. Easter is March 29 (see page 10).

THE CHURCH IN THE NEWS

Income jump aids missions

United Lutherans had through their synods contributed $11,311,781 toward church-wide benevolence in 1958. The total was 75.4 per cent of the $15 million goal sought for the church's 40th anniversary year. Early in the year receipts had lagged, but a whopping $3 million flowed into the church's treasury in early January to bring up the total.

Though expressing disappointment that the church had not come closer to its full goal, church leaders in New York late last month had the satisfying task of distributing nearly $3 million in the Part II section of the budget. Approximately $8.6 million had gone for the regular budgeted items.

Causes which were to have benefited from the "double apportionment" each got 43.6 per cent of its proposed amount. Biggest sums went to the Board of American Missions ($1,308,053) for church extension, to help provide chapels for new congregations; and to the Board of Foreign Missions ($525,401) for capital needs in foreign fields. The sum of $218,008 was set aside for the church's proposed television program.

Church house debt-free

Also included in the budget were a[p]propriations to the National Luthera[n] Council for student centers and for pa[y]ing off the mortgage on the Luthera[n] Church House at 37th and Madison av[e]nue in New York. The Executive Boa[rd] at its meeting on Jan. 31 got some goo[d] news when the $261,610 allotment [in] addition to its regular payments prove[d] sufficient to retire the mortgage on th[e] property. For the first time since the a[c]quisition of the former Morgan mansio[n] in 1944, the church's headquarters we[re] free of debt. A $600,000 addition to th[e] original building was constructed tw[o] years ago.

The sum of $417,515.14 was availab[le] as a result of the church's response "fo[r] meeting other urgent demands for a[d]vancing the work of the church." Distr[i]bution of these funds by the Executiv[e] Board and a 21-member Allocatio[n] Commission took place just before th[e] board's meeting. Major portion aga[in] went to American Missions, which g[ot] $203,893 — mostly for urban churc[h] work. Special needs in Japan, India, Bri[t]ish Guiana and Hong Kong brought th[e] Foreign Mission Board $67,166. T[o] cover the annual deficit incurred in pu[b]lication of THE LUTHERAN, the Board [of] Publication was granted $73,043.

Merger plans furthered

With 1958's receipts allocated, th[e] Executive Board turned its attention [to] further plans of the Joint Commission o[n] Lutheran Unity which is negotiating th[e] merger of the Augustana, America[n] Evangelical, Suomi and United Luthera[n] churches. Dr. Franklin Clark Fry, UL[C] president, announced the appointment o[f] Dr. Voigt R. Cromer, president of Leno[ir] Rhyne College in North Carolina, as [a] ULC commissioner. He will succeed D[r]

aul H. Krauss of Fort Wayne, Indiana, ho resigned from 13-man commission.

Food for peace" to be spurred

Leaders of major religious overseas re- ef agencies met in late January with .S. Secretary of Agriculture Ezra Taft enson—himself a Mormon leader—to view programs of surplus food distribu- on to needy folk abroad. Mr. Benson ld the churchmen of President Eisen- ower's desire to use surplus crops as a food for peace" effort to relieve distress less fortunate areas of the world. He id surplus soybean and cottonseed oil quisitions by the U.S. might add needed roteins to commodities available for use verseas. Corn, wheat and dried milk e the chief items now sent abroad.

Thanking the Secretary for the "huge quantities of food already donated" by the government for overseas relief, the churchmen asked further expansion of the program to meet "tremendous needs" throughout the world. Voluntary agencies pay shipping and distribution costs for the government-given commodities. About 1.5 billion pounds of food are distributed overseas yearly in 50 lands.

Reporting to the National Lutheran Council at Milwaukee last week, Bernard A. Confer, executive secretary of Lutheran World Relief, said more than 176 million pounds of food, clothing and medicine had been sent overseas by LWR during 1958. Value of the goods was $18 million, bringing to more than $95 million the relief shipments sent to 29 countries by U.S. and Canadian Lutherans during the past 13 years, he reported.

OVERSEAS RELIEF LEADERS CONFER ABOUT FOOD FOR PEACE

ith Secretary Benson (center) are A. W. Patterson of American Friends Service ommittee, Dr. R. Norris Wilson of Church World Service, the Rev. Joseph N. Byler the Mennonite Relief Agency and Bernard Confer, director of Lutheran World elief. Churchmen expressed thanks for U.S. surplus food donated for overseas.

"Remember Hungary," NLC asked

America owes a "profound sense of obligation" to Hungary that must never be forgotten, Dr. F. Eppling Reinartz said in his president's message to the National Lutheran Council meeting. Noting that 1,800 Hungarians were among the 52,000 refugees resettled by the NLC, the ULC Secretary cited the council's refugee program as an "illustrious chapter" in its 40-year history.

Remembrance of Bishop Lajos Ordass, "a noble Lutheran leader of Hungary," will be enough to "refresh the resolves of American Lutherans never to forget what we owe to him and his intrepid countrymen," Dr. Reinartz continued. Last year, as he had been a decade before, Bishop Ordass was forced by Hungary's Communist regime to give up leadership of the Lutheran Church. He now lives in enforced retirement in Budapest.

Celebrating its 40th anniversary as American Lutheranism's chief co-operative agency, the council launched a study of its future. Seven of the council's eight member churches will within the next few years be merged into two. In his annual report, Dr. Paul C. Empie, NLC executive director, expressed hope for "some form of co-operation" between the council and the Lutheran Church—Missouri Synod, which is not now a member. Bearing on the council's future program would be the degree of participation by the Missouri Synod, the executive committee said.

LWA shy of goal

Lutheran World Action, annual financial appeal conducted by the NLC to support a global program of emergency activities, came within a hairbreadth of reaching its goal in 1958, the Rev. Rollin G. Shaffer reported. Receipts of $3,601,541 from all participating church bodies represented 99.8 per cent of th requested $3,610,000, he said. Tota contributed during the 20 years sinc LWA started in 1939 has been more tha $53 million, Mr. Shaffer said.

Six of the eight church bodies in th council went over the top for LWA, th report showed, with the Augustana Lu theran Church's 111 per cent respons topping the list. United Lutherans an the Suomi Synod fell short. Occupie with its own 40th anniversary appea the ULC contributed by far the larges single amount to LWA, but its $1,600 061 represented only 95 per cent of th assigned quota.

Film to depict struggle with Reds

A feature-length movie on the pligh of Christians under Communist rule i East Germany may be the next joint filn venture of the Lutheran groups that pr duced the highly successful *Martin Lu ther*. Robert E. A. Lee, executive secr tary of Lutheran Film Associates, to the NLC meeting that a screenplay und consideration was based on documente incidents involving both pastors and la men behind the Iron Curtain. Directo of the film group had approved the scri and awaited decisions on participatio and financing by the church bodies whic share in LFA—the American, Augustan Evangelical, Missouri Synod and Unite Lutheran churches.

If the project is approved, filming w start as soon as possible in Western Ge many, with release of the film slated f early in 1960. Cost would be abo $400,000, about the same as that of *Ma tin Luther*.

Mr. Lee said the Luther film had bee screened by more than 50 television st tions in 22 states. He said response b the estimated four million viewers ha ranged from "favorable to enthusiastic

DR. DONALD L. HOUSER
Seventy in '59

ission board calls 35 men

Calls were issued to 35 pastors and minarians by the ULC Board of Ameri- n Missions at its January meeting. They ll serve as mission developers in 20 ates, three Canadian provinces and erto Rico.

The board expects to establish 70 new ngregations during this year, said Dr. onald L. Houser, executive secretary. ost of these are already well on their ay toward formal organization, he re- rted. Last year 76 congregations were ganized.

In another action the board approved ans of $750,000 to aid in construction chapels or other buildings for 40 con- egations. Using additional funds pro- ded from 1958 ULC income or from ans, a major effort of the board during e coming year will be to get new mis- ns housed in chapels or other suitable ildings of their own. Average mission congregation now has a wait of more than three years before being able to occupy its own building, board officials said.

Catholics lead in Congress

Roman Catholics are more numerous in the 86th Congress than members of any other religious denomination, according to a survey of church affiliations made by the Library of Congress. Of the 534 members of Congress, 103 list themselves as Roman Catholic. Twelve of these are in the Senate, 91 in the House.

Methodists are second in number, with 98. Presbyterians have 68 members in the Congress, Baptists 64 and Episcopalians 63. Lutherans have only 21—four Senators and 17 Representatives.

Only five of the 534 members of the Congress said they had no church affiliation or did not care to list one. Twenty-four, however, gave their affiliation only as "Protestant." The Library commented that the Protestant-Roman Catholic balance in the Congress was in proportion to that of the U.S. population.

Lutheran Senators listed were Capehart (R.-Ind.), Hartke (D.-Ind.), Magnuson (D.-Wash.), and Wiley (R.-Wis.). Of the 17 representatives, five were from Pennsylvania, four from Minnesota, and one each from New York, Nebraska, Virginia, Michigan, Iowa, Wisconsin, Ohio and Washington. Twelve were Republicans, five Democrats.

Niemoeller accused of slander

Legal procedings were started in Bonn this month by West German Defense Minister Franz Josef Strauss against Dr. Martin Niemoeller for allegedly slandering the West German Army. Dr. Niemoeller, president of the Church of Hesse and Nassau and long a controversial figure in church circles, was accused of calling the army a "school for profes-

sional criminals." Penalty for conviction might be two years' imprisonment.

Dr. Niemoeller replied that his speech to the Union for Nationalist Freedom, a pacifist group, at Kassel on Jan. 26 had been misquoted. He claimed he had referred to the training of commando units of the German army during World War II as a school for potential war criminals.

Bishop Otto Dibelius of Berlin, chairman of the council of the Evangelical Church in Germany (EKID), stressed that Dr. Niemoeller spoke only as a private citizen. He said no responsible church body would support or excuse the statements attributed to him. The West German Cabinet also issued a denunciation of Dr. Niemoeller's attack.

As a leader of the group opposing West German military training and atomic armament, Dr. Niemoeller has been at odds with government officials. His pacifist views also led him recently into difficulty in England, when he was detained at an airport by immigration authorities. He then refused to enter the country, took the next plane back to Germany. A U-boat commander during World War I, Dr. Niemoeller was interned in concentration camp by the Hitler regime during World War II.

Differ on atomic weapons

Nuclear weapons should be abandoned by all European countries, a conference of church leaders at Frankfurt, Germany, declared last month. Representing mostly pacifist groups, the conference included several delegates from Iron Curtain countries. Lutheran signers of the resolution which asked for an end to the cold war and for East-West "reconciliation" included Archbishop Jan Kiivit of Estonia and Bishop Lajos Veto of Hungary. Dr. Niemoeller was one of the German signers.

Conflict between the pacifist Evange cal Church Fraternities, loosely k groups within the Evangelical Church Germany (EKID) and the major bodi of West German Christians were d cussed at conference held by the Rhin land church at Düsseldorf. The confe ence met to help counteract the divisi over armament which it said threaten to split the EKID.

Opinions about armament are "m ters of personal discretion and judgmen rather than of faith, Dr. Walter Kue neth of Erlangen University told t Düsseldorf meeting. He said Christi teachings neither approve nor reject mi tary establishments, but demand th such power be not misused.

Magazines may merge

In anticipation of the proposed merg that will bring together the Augustan American Evangelical, Suomi and Unit Lutheran churches, Augustana's Boa of Parish Education last month advocat early merger of their publication, *T Church School Teacher,* with the UL *Parish School* magazine. The merg publication would continue until the n church's publishing policies were put in effect. October of this year was suggest as a time for the merger to take place.

In other actions, the Augustana boa approved a new one-year course for c firmation instruction. The course will used by Augustana pastors and teach until the new Long Range Program m terial is ready. Dr. W. Kent Gilbert Philadelphia, director of the Long Ran Program, told the board that plans c for full operation of the program by t middle 1960s.

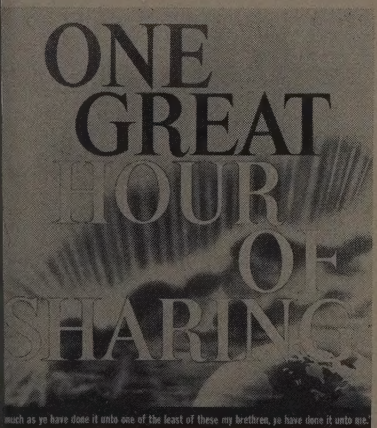
School religion debated

Public schools should be committed fundamental faith in God, but sho

ot teach in a formal way any concept f God, a study document of the Na-onal Council of Churches had declared. eleased in December by the council's Committee on Religion and Public Edu-ation, the document was intended for udy by the 33 member churches.

Schools had tried to observe strict neu-ality between acknowledging God or enying his existence, the document said. This neutrality is practically impossible, istorically unjustified, and unfair to the nerished beliefs of the vast majority of ne American people," it pointed out. he committee recommended such re-gious observances in classrooms as silent rayer and Bible reading. It also advo-ated released time for religious instruc-on or special religious observances.

Completely avoiding the mention of ligion in public schools amounts to



THERANS will join with other Protestant dies in America on Sunday, March 8, in the h annual "One Great Hour of Sharing" ap-l. Contributions will be asked for the rches' world-wide relief work. Beside the rch 8 emphasis, ULC congregations will erve Lutheran World Action Sunday on May This year's LWA goal is $3.9 million.

"practical support for the view that God does not count," the document said.

Chicago's Parent-Teacher Association took an opposite stand, opposed any mention of God. "No public school system should be used to aid any or all religious faiths," a statement declared. New York's Board of Rabbis chimed in with a resolution denouncing "sectarian religious material" in schools. Symbols and ceremonies identified with "specific religions" should be avoided, the resolution declared.

Some parents object

In a few instances, parents were prodding school boards into dropping religious observances in classrooms. A single protest in Clark Lake, Michigan, led the board to drop a Bible story hour which had for many years been a part of the school program. Board members said they acted reluctantly, but that a court test would probably have ruled out the program.

The American Jewish Congress entered the fight against Pennsylvania's law which calls for the reading of "at least ten verses from the Holy Bible" by the teacher at the start of each school day. Two parents in Abington had started the suit last year, claiming that it violated the spiritual freedom of their children. Before a special three-judge panel, Dr. Luther A. Weigle, dean emeritus of the Yale Divinity School, had defended the educational value of the Bible reading and called it a way of helping to perpetuate the high ideals that have become a part of the American way of life. A decision that would affect all Pennsylvania schools was expected later this spring.

In Mineola, New York, a group which said it was backed by the American Civil Liberties Union asked the State Supreme

Court to outlaw the use of a prayer daily at school's opening. The prayer violated the U.S. Constitution, the group charged. The prayer, approved by the State Board of Regents and used throughout the state, reads, "Almighty God, we acknowledge our dependence upon thee and we beg thy blessings upon us, our parents, our teachers and our country."

Released time gains

More constructive attitudes toward religious teaching in the schools were evidenced in Florida, where after a year-long test the State Department of Education's special committee recommended that moral and spiritual values should be taught as part of regular classroom work.

During the test year, no objections to the program had been raised by students, parents, or teachers, the committee said. Religious teaching was integrated into regular classroom work, to show the influence of religion and religious leaders on the "moral and spiritual foundations of American democracy."

A Minnesota survey showed that 84 per cent of the state's public school systems participated in released-time religious education programs, most of them for one hour each week. Most schools permitted teaching of moral and spiritual values and 74 per cent of them had some observance of religious holidays such as Christmas and Easter.

And so forth

Dr. Svend Frederiksen, native of Greenland and a Lutheran, was selected by the Catholic University of America to receive the annual Washington *Star* award of $1,500 for research work. A research associate in the university's Arctic Institute, Dr. Frederiksen will complete a study of "Primitive Eskimo Beliefs."

IT COMES EARLY THIS YEAR

Easter is March 29

EASTER COMES early this year because two thousand years ago pilgrims on their way to Jerusalem for the Passover had to travel by moonlight.

Centuries before the time of Jesus, the Jewish Passover had been set to coincide with the full moon. Dangerous, robber-infested roads made travel hazardous for the many thousands of faithful Jews who went up to the temple for the high holy day. The brilliant Syrian moon offered them some protection.

SINCE THE crucifixion and resurrection of Jesus came at the time of the Passover, the Christian observance of the world's greatest day was set to follow the first full moon of the spring season. Full moon this year falls on March 24. Easter comes on the first Sunday following, or March 29. Lent begins 46 days earlier, with Ash Wednesday this year falling on Feb. 11. While the Lenten season consists of 40 days, Sunday is always a festival day and the six Sundays between Ash Wednesday and Easter are *in* Lent but not of it.

Easter can come as early as March 22, as late as April 25. Efforts have been made to fix the date of Easter, preferably on the second Sunday of April. Florists particularly suffer from the changing dates, since lilies and other flowers sometimes have to be coaxed into early bloom or retarded to bloom late. No serious plan for fixing the date of Easter is under consideration, however, and the new *Service Book and Hymnal* confidently lists the date of Easter under the present system as far ahead as the year 2002. —A. P. S.

WASHINGTON

By ROBERT VAN DEUSEN

BALANCED BUDGET?

IN RUNNING a government, balancing the budget seems to be less essential than in managing a business. The U.S. has balanced its budget only five years in the last thirty: three times under President Truman and twice under President Eisenhower. Last year ended with the biggest peacetime deficit on record ($13 billion) due to the recession on the income side and the stepping up of defense expenditures because of the Russian Sputniks.

President Eisenhower, in presenting his 1959-60 budget to Congress, expressed deep concern over the inflationary effect of deficit spending on the economy. His budget showed a decrease from money actually spent last year in almost every item except interest on the national debt. And yet it was the biggest peacetime budget ever submitted to Congress.

The budget was balanced, at least on paper. Here is how the President proposed to do it. He counted on individual income taxes to bring in almost $4 billion more than last year because of continued recovery from the depression. On the same basis, corporation income taxes were expected to bring an additional $4½ billion. Excise taxes and other receipts, including an increase in gasoline tax and postal rates, were supposed to produce an extra billion. Thus last year's $68 billion income was supposed to leap to an unprecedented $77.1 billion.

On the expenditure side, cuts all along the line brought the budget request from last year's $81 billion down to $77 billion. Thus, if the national economy continues its upward spiral, and if revenues go up by $9 billion, and if gasoline taxes and postal rates are raised, and if the Democratic majority in Congress does not add any new items nor increase the amount asked for old items, the year will end with the budget balanced by a slim $100 million.

Can it be done?

DEMOCRATS GREETED the budget with ridicule. Senator Lyndon Johnson called it a "propaganda budget . . . . prepared to create a political issue for 1960." Others questioned the realism of keeping the defense budget at the same figure in view of Russian advances in missiles and rockets. Still others pointed out that the proposed balancing of the budget was at the expense of such items as welfare services, housing, and foreign aid.

The net result was the crystallizing of the basic fiscal policies of the two parties, each with its eye on 1960. The Republicans, led by President Eisenhower, staked their political future on the idea that the curbing of inflation through economy in government, is the more important issue for the next two years.

The Democrats, led by Lyndon Johnson and Sam Rayburn, marshaled their forces around the idea that the federal government must be an affirmative force, filling national needs by building roads, schools, and providing welfare services—even at the price of deficits.

This session of Congress will be a fascinating demonstration of democracy at work. The stakes are high for the average citizen, as well as for the politicians who hope to hold or to gain the White House for their party.

Prep School for Pioneers

ULCA School of Missions at Chicago Seminary trains men and women before they go into foreign fields

By LUCILLE E. HEIN

THE YOUNG MAN was discouraged. "I don't think I'm cut out to be a missionary," he told Dean James A. Scherer at the United Lutheran School of Missions.

The trouble was, Dean Scherer explained, that a few months of specialized study had wiped out, for this student, some of his rosy visions of benevolent gospel-giving in a strange land. Here he was bogged down in books and lectures about social anthropology, comparative religions, and the like.

"He came around, though," the dean said. "He came later and said, 'What convinced me to go ahead was seeing how eager furloughed missionaries were to get back to their fields!' "

THE IDEA of teaching people how to be foreign missionaries before they go to their posts is new, and the ULCA is a pioneer with its School of Missions at the Chicago Seminary, Maywood, Ill. Classes began in 1957.

Joint sponsors are the Board of Foreign Missions and the seminary, one of the church's ten synod-supported divinity schools. New missionaries appointed by the board are required to take a full academic year of training at the school. Students from other Lutheran church bodies, and missionaries on furlough, are admitted as facilities permit.

Students gather around piano for evening songfest. Community doings are stressed

Classes are held in the seminary buildings. The students live in their own apartment dormitory on the campus. But the school is a separate entity, with students interest fixed on a common vocation—the missionary.

Since both theological graduates and lay appointees may enroll, the curriculum is split for two academic levels. Both groups take the same courses in anthropology, religion and mission theory. Degrees are not given, but credits may be applied toward a degree in the seminary.

"WE FEW TEACHERS on the regular staff have to be flexible," said Dean Scherer. "Dr. Richard Syre teaches biblical theology and the living non-Christian religions. I teach history and theory

of missions. We have one vacancy right now.

"We also have the help of the Chicago Seminary faculty, its library and research facilities. We make considerable use of visiting lecturers and missionaries on furlough."

The 1958-59 class has 26 students, aged 25 to 35. Some are right out of college or seminary, others come from pastorates. Wives and children come along—there are ten youngsters on campus this year. Some wives take the same courses as their husbands.

"It is a closely knit group with a lot of community life," Dean Scherer said. "We have a lounge in the dorm, where we hold evening devotions and social events, and show films on mission work. The students take care of the building. They have a house committee to solve dorm problems. They grumble over homework and housework, but they are happy."

ALL STUDENTS sent by the Board of Foreign Missions are already missionary appointees. They are on salary and have all the privileges of missionaries of the board.

Students in the present class are assigned to Hong Kong, Tanganyika, Japan, India, Liberia, Malaya, British Guiana.

"For this reason we try to keep our regular courses very general, so they can be related to any country," Dean Scherer explained. "The visiting lecturers then point up special problems in particular fields."

A workshop is held weekly for all the students. This is the place for bringing up practical problems encountered on mission fields—healthful living, use of new foods, equipment needed.

"Big question is always: How shall we pack for overseas travel? We seem to have returned to the era of the missionary barrel. Last year we had 150 barrels in the dorm basement. Shortening barrels from a bakery—grease-lined. The students scrubbed them out. Every family had 17 barrels, single men and women had five or six barrels. You have to stand on your head to fill a barrel!

"We think meeting with missionaries on furlough is the best preliminary experience we can give the students. Their academic courses seem abstract, far removed from the realities of the work they will be doing. When they meet a missionary from their future field, they are stimulated. A 'real' missionary always excites them.

"Recently Dr. and Mrs. Wesley Sadler were on campus for two weeks. They

Dean James Scherer lectures on Buddhism

Candidates for African missions check their destinations on big map of continent

have done years of literacy work in Liberia, and will soon go to Northern Rhodesia to start a similar project. Our students met with the Sadlers for two hours a day, in addition to their regular classes."

THE SCHOOL is so new that its success can hardly be judged yet. But the question is already being asked: Is the extra training worth while? Some mission appointees are impatient and want to get into the field immediately. After years of college and seminary they feel another year in school is superfluous. Others welcome the chance to become as fully prepared as possible before going overseas. Older missionaries wish they could have had it.

After the first classes have had a chance in the field, Dean Scherer believes the value of the school will be confirmed. He pointed out three main objectives:

1. To shorten the period of adjustment when a missionary enters his field. He will already be sensitive to the culture, traditions and religions of the area.

2. To make the new missionary an effective and intelligent servant of the church as soon as possible, reducing the time needed for "on-the-job" training.

3. To cut the "mortality" rate among new missionaries. Some resign during their first term because of frustrations, their noble expectations unfulfilled.

"If this year at the school can enlighten the missionary, prepare him to expect and accept mental and spiritual as well as physical hardships, and show him in advance the probable frustrations, then the year will not be spent in vain," Dean Scherer said. "Mission work is never a success story. Every missionary has to feel his way and be prepared for disappointment."

THIS ISN'T just theory with Dean Scherer. Only 32, he has had years of experience in China and Japan. A 1946 graduate of Yale, he taught English in a boys' school in China from 1946 to 1949.

got out just before the Communists took over.

The next three years he studied at Chicago Seminary and Union Seminary in New York. In 1952 he went to Japan as a ULC missionary, learned the language and did evangelistic and pastoral work.

Returning to the U.S. in the spring of 1956, Pastor Scherer was nominated as one of 25 young churchmen in the Program for Advanced Religious Studies conducted by Union Seminary and backed by Rockefeller Foundation funds. They spent a year of group life to study the ecumenical church. This provided good background for direction of the corporate student life in the School of Missions.

Community living fills one of the two tangible needs of mission candidates, Dean Scherer feels. Students study, work, worship together. Dormitory life is supplemented by social activities and through retreats. The other tangible need, he said, is the broad academic background that the church believes its missionaries must have to be successful.

"We give a solid grounding in the missionary task. The relevance of his studies

Missionary periodicals are always on hand

to his future task is not always apparent to the student. But it will become more apparent over the years."

TWO OTHER NEEDS the school must meet to fulfill its purpose are less tangible, Dean Scherer said. "So intangible, in fact, that I wonder how I can put them into words. Let's say that one is the need to develop the inner spiritual

Dr. Richard Syre teaches history of religions that new missionaries will find abroad

resources of the missionary. God is already at work in the man's life. We must encourage this spiritual growth.

"The second intangible is the need to understand the basic motivation for mission work. Can we help young missionaries to explore their motives? This is a delicate and sensitive area. We cannot give direction, only counsel.

"We held a retreat on this subject. Missionaries, experienced and novices, told their stories. Most admitted they came to missions with mixed motives—desire for travel, influence by other missionaries, war experiences, love of other countries. Some were almost ashamed to speak of their motives.

"Yet each one had been touched by the basic motivation that he found difficult to put into words. It is this, that Christ calls him. God wants to do something through him. He yields to God and carries out God's work."

Dean Scherer cited the cases of two students who are doctors. Why did they give up the financial rewards of medical practice at home to serve abroad for missionaries' pay?

"Their answer is that they are 'fools for Christ's sake,' " Dean Scherer said. "It's true that missionaries appear foolish to their professional colleagues. The rewards of mission work are very different from those of a regular, secure job."

EVEN NOW the School of Missions is not fully accepted. Some church people, even missionaries, object: Who needs it? Our greatest missionaries never had any special training!

"The church admits that," said Dean Scherer. "But many of the untrained great ones were gifted, exceptionally talented. We cannot take for granted that all who feel the mission call are equally gifted.

Couple combines housework and homewor in one of school's dormitory apartment

"More than that, special training i necessary because the mission pictur has changed greatly in the past fiftee years, as the world has changed. Coun tries that once were colonies are now in dependent. Nationalism and self-deter mination are strong forces.

"As suddenly as countries change fro dependency to independence, just a quickly must our mission thinking an tactics change. Our school's task is t make sure the new missionary recognize and accepts the changing world, an thinks and acts accordingly.

"The end of colonialism and the ris of the younger churches into autonomou bodies has meant a revolution in mi sions. The church no longer *sends* missionary; he must be *invited*. He is th guest of the younger church, not it mentor. This change in relationships i hard for some missionaries to accept."

THE SCHOOL also helps teach the mis sionary to adapt himself to the condition

ne finds in his field, Dean Scherer said. He learns something of the politics, language and culture of the people he will serve, their deep-rooted customs and traditions.

"We can't impose the pattern of our American church abroad," the dean said. "We can't export our church as though it were the best and only church ordained by God. We can't even be Christian in the American style.

"The missionary's first job, of course, is to communicate the gospel. But he must disengage the gospel from our American tradition and translate it into another tradition—Liberian or Indian or Argentine. Through adaptation he will find a road to the people."

Aside from all these considerations, there is one final justification for the existence of the school, Dean Scherer asserted. That is that missionaries should learn beforehand how they must live abroad, what kind of people they will encounter. With the background they get at the school, overseas life will be less of a jump into the unknown.

"We don't want to let them go unprepared," he concluded. "We must give them all the help we can."

AMBASSADORS OF GOODWILL

By RALPH W. LOEW

New movie will alert millions to the work of missionaries as the most helpful and beloved emissaries of our country

A WIDELY ADVERTISED movie tells the story of a missionary. *The Inn of the Sixth Happiness* — Hollywood's strange retitling of the story of "The Small Woman" — is a fine screen portrayal of the impulse which has taken thousands of men and women into the countries of the world as Christian missionaries.

In the current awareness of the importance of international relationships there ought to be a new appreciation for the "foreign relations" which have been developed over the years by the churches. In many lands, we have had small groups of good will ambassadors for a hundred years.

SOPHISTICATED but ignorant people have sometimes tried to belittle this important work done by the Christian missionaries. They've caricatured the missionary as a frustrated bluenose. They've made the missionary barrel with its introduction of used western clothing into the lives of people who don't need it a symbol of the missionary. He has been portrayed as a solemn misfit who could not make a go of it in his own country and so went off to convert the world.

These caricatures have never been true, but today they would be impossible. Today some of our most imaginative and creative minds are at work as missionaries on the important fronts of the world. They serve as technicians, literacy experts, airplane pilots, agriculturalists, nurses, doctors and teachers. All of them

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Dr. Loew is pastor of Holy Trinity Church, Buffalo, N. Y., and president of the ULC Board of Foreign Missions.

are motivated by a desire to witness to a way of life—a Christian way.

There are many difficulties for any American who goes out as a missionary. They are not only the difficulties that confronted Gladys Aylesworth, the "small woman" of the film. She had great difficulty in reaching her field of labors. Now swift planes can whisk missionaries across the world. But one of her problems was how to identify herself with a "foreign" people. She took citizenship in their country, which has been done frequently by others, Lutheran missionaries included. Ernest Neudoerffer has been a citizen of India since 1905. Dr. J. M. Winther has been a citizen of Japan, living in Kobe. These stories have been duplicated by others.

Faithful missionaries have to be men and women who attempt to break loose from identification with the foreign policy, the habits and customs of their home country. Obviously they cannot be anything but "western" by birth. Yet they witness to something beyond the land of their birth and to a citizenship which has given them a new and abiding compulsion.

THE "SMALL WOMAN" of the film would have as much difficulty today in becoming a missionary as she did in her time. The demands for intelligent awareness and the responsibilities of the task would still make it necessary to set forth some standards. For one successful career like hers, there are many records of the failures, the unfortunate misfits, and the unprepared. To avoid this, men and women today are carefully screened psychologically and physically, mentally and spiritually. They are required to be "spiritually compelled, religiously literate, physically sound, emotionally stable, intellectually alert and socially sensitive."

The President of the United States in his response to New Year's greetings from Communist leaders said some things which reveal the problem that missionaries are up against. The President told Russia's leaders that they ought to match their hopes for peace with their acts, rightly citing the Berlin crisis as evidence for disbelief in their sincerity. Even as he was speaking, questions were being raised around the world about how effective our own wishes for peace may be when we broadcast them from a missile. This kind of distrust emphasizes the missionary's problems. Christian missionaries sent abroad today face a new kind of disbelief, a distrust of our real intentions.

THE DIFFICULTY today is not just in learning to live in a foreign country, to become identified with the ways, habits and customs of the people. It is not just a need to live in a selfless, dedicated way. It is not just bravery like that exhibited by Jenai, the "small woman," in her long trek across China with the children.

The major difficulty of the missionary today is that America has become identified with Little Rock, with economic success, with political naiveté. Ultimately, the missionary finds it difficult to state his faith in the light of the act of the so-called Christians at home. It's the old problem of how to share your love when your hands are soiled.

Despite these difficulties, the modern parallels of Gladys Aylesworth are still out on the frontiers of the world. While many others lament the inroads of communism and sigh about them, some of our best ambassadors are establishing schools and hospitals, putting primitive languages into written form, dealing with grave social and economic problems, witnessing to a better way of life.

CAN CONGREGATIONS SURVIVE?

Church may have to scrap its self-governing unit system, home missions expert suggests

OUR CHURCH is far from being geared o the space age. But the space that affles us isn't outer; it's the inner kind hat church members live in, but won't tay put in.

This factor of accelerated mobility uts the church in danger of being left in ts tracks. For the explosive uprooting f population in America is exerting a owerful pressure on congregational life. o powerful, indeed, that unless we make ome basic changes in our church policy, dministration and organization, we will ail completely to minister to our mem- ers in the United States.

More than one thousand ULCA mem- ers are moving every day to new homes. t has been said that we are "ministering o a procession." The phrase is catchy, ut not factual, because though the pro- ession is there we seldom satisfy its eeds.

In addition to the thousand or more hat move each day, there are thousands f part-time church members who live in ne part of the country for about six onths, another part the other six onths. These people have lost any close dentity with their home church. Many f them, I understand, are on the mem- ership rolls of two, or sometimes three, ifferent congregations.

I AM NOT suggesting the place of a astor as preacher, teacher and prophet as changed. These are basic pastoral functions. But we no longer permit the pastor, because of his varied schedule, to carry out the primary purposes of his calling.

The pulpit and pew are becoming confining and selective when they should be a sounding board for the proclamation of the gospel to reach the unreached. The pastor's role is ribboned and tied with psychiatric counseling and oratory for the elect.

Little time is given to developing a new outreach, with new means, for people who need and desire it. Especially for those, who without knowing it, are hungry for the Word. We are limiting ourselves in the full use of the gospel in too many quarters. Too often sentiment, love of the old ways, is controlling our action.

We know we must try to serve the rural areas. But we are doing it with the blind belief that the family farm is still the dominant social and economic unit. Nothing is further from the fact. New agricultural methods, new means of communication and of reaching markets, have changed the rural pattern.

We are trying, too, to minister to social and economic changes in urban areas. But we refuse to let this pattern of change find its rightful place in our

By KARL S. HENRY

Dr. Henry is secretary for survey and research on the staff of the Board of American Missions.

ministry. We keep on using rural or small-town practices in places where they can't work.

AND BECAUSE we have measurable success and growth in our suburban churches, we feel that we are really ministering to the people. Actually we are reaching only a small fraction.

Take one example. In most churches we continue to hold the 11 A.M. Sunday service. By tradition it is the best—and perhaps to many of us the only sacred—time for divine worship. But are we certain that Sunday is the only day for worship, particularly at the 11 A.M. hour?

In these days we must plan to serve at times convenient to reach the greatest number of people. More than that, we must develop new patterns of service, even in the popular suburban churches where we seem to be making huge gains.

If we fail in this, survival in the next fifteen years is questionable. No formal program designed for the continuation of the "congregation" as we know it today will endure unless it is leavened by the ingredient of inventive versatility, enabling it to discover and use more and newer avenues of approach to reach both present members and the unchurched.

THE CONGREGATION of the future may not, and perhaps should not, be a close-knit circle of the elect; it should rather be a wide-ranging coalition of Christians for serving society. It might not even need to be an administrative entity with specific functions and rights, such as corporate powers and central headquarters.

Instead, the congregation of the future may be governed—yes, and supported, too—by a national or international church. Its places of worship would be focal points of service to people rather than centers of organization. Very probably the congregation of tomorrow should be entirely different from the kind we know today, the self-governing closed corporation.

This is a radically new concept, and of course it will require serious thought. All our standard operations will be affected. Present methods of evangelism, for instance. The classical approach, of winning new members for the congregation, must be changed to winning people for the church of Christ.

OUR PRESENT benevolence systems might have to be thrown into the discard, as far as their mechanics are concerned. But benevolent giving, the sharing of the people with their Lord through the church, must take on new meaning and new methods.

For in evangelism or benevolence, as in other functions of the church, the need has not changed. Nor has the gospel changed. It is our approaches and methods that have become outdated.

There is increasing evidence that the shallow popularity of religion, which we bluntly accept as sincerity, is waning. Even though more people in America are on church rolls now than ever before, we must recognize at the same time that there are also more unchurched people than at any time in history. And the number is increasing daily.

Our challenge for the evangelical acceptance of God by the individual must be renewed. Yes, they must be won to Christ one by one, not by hundreds and thousands. Again, this is no new gospel but a deepening search for new power to apply the gospel to a changing society.

We speak about bringing sheep into the fold. Bringing them into the fold is more than getting them into the confines of the congregation, more than seating them between the four walls of a church building. Our idea of the fold must

change. The rails of that fold must envelop a much wider area than that which has been our "sacred" custom.

BY BLINDLY following old paths we might die as a "congregational" church, because we are static. The church must have new methods of working through new avenues of approach if it is to bring the gospel to our generation and the next.

Our Lutheran church, of course, can never be required to change its basic doctrines. Not all of our present operations, moreover, are out of date and ready for the discard.

Nor do we insist that all the radical changes here suggested should be made in one fell swoop. Rather must we plan for tomorrow and make the changes gradually, so that all people may be within the Kingdom rather than just a few people within the fold.

It isn't difficult for me to see, in years ahead, individuals holding membership in the "Lutheran Church of America" instead of membership in St. John's, or St. Paul's, or any other independent congregation.

I can also envision all funds coming into a central church treasury, and all payments being made through this treasury.

Some of you will raise your hands in horror. "Centralization," you'll say. Or, "Romanism," or even, "Heresy!"

I AM NOT suggesting a heretical form of church government. I'm suggesting a more flexible form, whereby the conventions of the church will be composed equally of lay and clerical representatives, with legislative and administrative powers.

There would have to be an administrative board or council to assign pastors to preaching points. In a majority of cases they would be assigned to a specific church building, but not necessarily to a "congregation."

All this may seem, to many, wildly impractical. But I'm old enough to recall the transition that has taken place in synods over the years. They hold and exercise powers today which 30 years ago would have been unthinkable.

The early period of our ULCA, com-

PEOPLE ON THE MOVE— DO WE MINISTER TO THE PROCESSION?

pared to present-day polity and administration, is almost unbelievably different. But are we not stronger now than at any time during the history of Lutheranism in America?

Let us return to the reason for all this. How can we as Lutherans serve the people of America most effectively? Where must we make our changes now? Where must we change in the future?

We must have answers to these questions, for unless we reach the people with the Word and the sacraments we fail.

Some places are failing now. And much of their failure is due to congregationalism, which binds and confines the gospel. The church needs new freedom to keep up with the space age.

So You're Moving to a New Town . . .

By WILFRED R. MENKE

WONDERFUL! Or will this be a frustrating experience for you and your family? That actually depends upon you and the attitude you take before leaving your present community and your reaction to your new environment.

I've met many unhappy people who have moved into a new community and I also know many well-adjusted people who are really enjoying their new homes and friends. Here are a few "secrets" which I have picked up from the latter group.

1. Go to church immediately—don't put it off or you'll get out of the habit.

2. Introduce yourself to the pastor and anyone else around—let them know you are new in town.

3. Participate actively in all the organizational life of the church—you will meet many wonderful people who will become your friends.

4. Don't compare your former home church and its program with the one in which you are now worshiping and working. Enjoy the new church and try to grow in understanding and appreciation of different ideas and procedures.

5. Don't complain if no one speaks to you—they may be "newcomers" too.

6. Offer your services to your new church, just like you did at home and soon you will be at home in your new church in your new community, and you will be less likely to become "dead timber" on some church roll.

YOUR HOME pastor can help you too by giving you the name and address of the church in your area. He should also write the pastor about your coming and offer to send your letter of transfer immediately upon request from you or your new pastor.

If you are one of the many Americans who are "on the move" don't forget your church—you need it, and your Lord wants you to remain faithful to your confirmation vows. Don't look only for your favorite grocery store, bank, drug store, cleaners, gas station in your new community but find your church and you will have a blessed experience in your new town.

FIVE MAKE A FAMILY

Molehills out of Mountains

THE HOUSE was cozy in the late afternoon light. The brilliant red sunset lit up the family room, but in the living room we had turned on lamps. Seems like a story book sometimes—almost too perfect. Light and warmth and happiness inside. Gathering darkness and cold outside.

Not that the family were sitting about quietly enjoying it. "He's late!" Susie grumbled. "When he's bringing a surprise he ought to be on time."

Pete too was irritated. "Why does he have to be so mysterious? Why couldn't he just tell us? Then we'd know whether it was something we ought to get excited about."

"HE ENJOYS IT, silly," Karen explained indulgently. "Anyhow, when he calls it a Lenten present, you can be pretty sure it isn't space guns or hockey sticks! It must be something connected with the church."

"Say," Pete agreed, "I think you've had it slam bang on the head. You aren't always dumb!"

"Thanks! I think you're lovely too—for a Martian, that is. The green hair hardly shows at all."

It sounded horrible, but it was their own form of family double talk. Pretending you think the others are scum seems to be the general rule. Never get "corny" and say anything really nice. And once in a while the teasing does slide over into open warfare, of course. But usually they understand the meaning behind the words. Too, they can drop it when the occasion demands—as it does when we pray together.

I thought of the slogan, "The family that prays together stays together." Not a very good idea, if you're going to *use* prayer to build "togetherness," but quite true for the family that *really* prays.

Suddenly Susie shrieked, "Here he comes!" and dashed for the back door, Pete beside her neck and neck. Karen, I noticed, wasn't really very far behind them.

THERE WAS general hubbub as Dan came through the door, brown paper parcel under his arm. "Don't mob me! Take it easy!"

"I get to open it," Pete announced.

"O.K., but not till after we've had supper."

"Hateful innards of a black-tailed frog!"

That was a new one to us. Pete joined in the laughter, depositing the package in a convenient corner. I served as quickly as possible, with noble assistance from the others. But once at the table, the talk of the "surprise" was dropped in favor of other topics. Yes, they're really growing up, these children of ours.

Still, it was far from an uninterested audience that watched Pete unpack the carton from the Publication House. "Yippee! New Service Books with our *names!* Say, just what we need for the service tonight!"

"And for our family worship." Karen handled hers with respect. "We were talking about it at League a couple of

weeks ago. Can we use the Evening Suffrages tonight?"

Pete looked serious. "Is that special for Lent because of Jesus' suffering?"

"It's a service that is a sort of prayer of intercession. It has the creed and the Lord's Prayer in it and a lot of verses and responses from the Psalms. I think it would be nice to use."

"Sounds all right. Where is it?" Pete began leafing through his book, then laughed. "Better try the index tell I get used to where things are."

SUSIE WAS LOOKING through the hymn section. "I know lots of these."

"Time's awastin'," Karen remarked. "Can we stack the dishes?"

"Wouldn't that pain all of you?" I teased. "Of course, we can. I'd rather do them tomorrow morning and have the whole family in church this evening. Much homework?"

"I did most of mine in study hall and after school."

"Only geography tonight," said Pete, "and I knew most of it anyhow—products of a few states and their big cities. Simple."

"And I," Susie announced, "don't have *none*."

"I have *none*," corrected Karen.

"You said you did most of it! Oh, I get it. Grammar again. I don't have any, if that sounds better."

We read through the Evening Suffrages together, Dan reading the minister's part. Without the psalm and the scripture lessons which we omitted because we were going to the service at the church later, it took only a few minutes. It wasn't hard to tell that even though the form was unfamiliar the children were interested. Later the words would become more meaningful as we talked about them.

The only objection was raised by Pete. "You mean if we said this every day we'd be repeating the creed *every day?*"

It was Karen who found an answer for him. "I learned in confirmation class that Luther said he needed to repeat the whole catechism every day. Think you know more than Luther?"

"Well," Dan observed, pushing back his chair, "looks as though we've found something we can use for some time. Now let's see how quickly we can clear the table, stack the dishes and be on our way."

NO MATTER how we try to organize things, getting the whole family out of the house at one time always is a complicated process. But eventually everyone is assembled. This time we were all in the car ahead of Dan who decided to shave again at the last minute.

I knew why he was not eager to go and I could sympathize. Still, it would do no good to hang back from what had to be faced. "Chicken!" I whispered, under cover of the children's conversation.

"It's going to be in the bulletin tonight. Seemed to be the best way to inform the most people at once. But if everyone else feels as bad about Pastor Sym's leaving as I do, this is going to be one mournful service for a lot of reasons."

As what he said began to sink in I looked at him in shocked surprise. "You're right, of course. But how terrible! We get so used to the idea of Jesus' suffering and our own sinfulness we can take it in stride. But Pastor Sym's leaving hits home. This can really make us unhappy."

He was silent for a minute, thinking it over. "You hear a lot about people making mountains out of molehills. No one seems to worry about our making molehills out of mountains."

PET PEEVES

OFTEN I FIND myself in an embarrassing position. I go to church for the sole purpose of expressing my worship to God in prayer and praise and then discover that I am casting a critical eye on everything that happens. Too late do I realize that because of some super-sensitivity to detail (inspired no doubt by the one below) I have neglected my purpose. Such an attitude could be explained by a bit of iniquitous reasoning: "After all, it is my job. How can I help people to enrich their worship if I am not critical?" But this is just so much rationalizing, an attempt to skinny out of the trap into which I have fallen. To be honest I must admit that I have been allowed to let my thoughts turn from God.

Does this mean that we are never to let our eyes rest, even for a moment, on the things which disturb? I think not, else who would ever get out of the rut into which almost all of us are forever falling? So—not forgetting that our vision is ever to be set on God and his glory—let's just take a quick side glance at some of the areas of our worship that could stand improvement. I call them pet peeves."

BOOK THUMPERS AND SLIDERS? Who hasn't seen this man (or woman) slouching in pews all over the land? The benediction has been given, the choir takes up the recessional hymn, and at length from the far recesses of the narthex floats the final strain:

"Speak through the earthquake, wind and fire,
O still small voice of calm!"

But what follows this address to the stillness of God? The final amen is drowned out as with "Bump!" "Bump!" "Bump!" the "book thumpers" drop their hymnals into the racks. He can't wait to hold his hymnal until the candles are snuffed, or even until the organist has finished her quiet music and then begins the "loud" postlude. No, not this fellow and his kin. Like some liturgical antiphon as a sort of people's response to all that has been said and done, the "book thumpers" conclude the service.

Prescription: Why not set your book *gently* into the rack after you've said your private prayers?

SERVICE CLUB USHERS. There used to be a standing joke that it was impossible for a person to walk in front of a certain large city church. An usher, with a big, white, toothy smile stationed on the pavement grabbed your hand and propelled you up the steps. Another, his smile just as broad, guided you across the narthex, deftly lobbing your hat and coat to a confederate nearby. And a third gave you the glad hand and big smile as, before you knew it, you were sitting in a front pew, a hymnal in one hand and a bulletin in another. This may be exaggerated, but not much. I'm all for friendliness. With so many people filling up the back pews first I'm sometimes glad for an assist in finding a seat. But why must the price be a bone-crushing handshake, a stage-whispered, "How's the old boy? See you finally made it," and a knowing wink of the eye.

CHERUB CHOIRS. There's something theologically unsound about this. Chil-

dren in starched white collars and glistening cottas may look angelic (although I'd like to ask their mothers), but nowhere is there any evidence to support the ridiculous notion that when we die and go to heaven we become angels. But what are we to call this group of little "demons-turned-angels"?

Some enthusiastic church musicians feel that they've got to get everybody into the act. I think it's a fine idea, but do they all have to be gowned to sit in the front of the church? Nothing makes me more angry than to see a long line of little children march graciously down the aisle of the church *with their lips clamped shut!* Can't they carry books? Is someone afraid that the rows will not be straight if the children must also look at the words and music? What sort of worship of God is it that forbids the children to join with the entire congregation in hymns and liturgy and allows them only an anthem in which to show off? Some children's choirs are a welcome addition to our services. They serve a double purpose, for while the children are assisting in the worship they are also learning. In the meantime we'll welcome suggestions for some theologically sound titles for children's choirs.

ATTITUDINARIANS. Perhaps some people would prefer to use the more ancient and traditional form, *altitudinarians,* for here we are concerned with the people who love to put on a show. This disease usually comes among those who have a liking for the heights. The "higher" one goes, the more of a display he or she can put on. Of recent years the interest in ceremonial matters has brought with it a desire (sometimes sincere yet ofttimes peacockish) to preserve ancient customs. One of these is the personal use of the sign of the cross, i.e., the custom of tracing a cross on one's person—not to be confused with the sign used by the minister in benedictions. Some of the addicts of the cult love to do this as if they were the reigning pontiff being carried into St. Peter's on his throne. Abandon is thrown to the winds as the arm is flung up, across, back and down, all with a grand flourish. This is their way of saying, "See, I am truly catholic (evangelical, not Roman)."

Personally, I see nothing wrong with using the sign of the cross. I've used it myself. Nor is there anything un-Lutheran about it. Martin Luther directed it in the un-revised *Small Catechism.* But for some people it is an affront, and to make the sign to stir up animosities is a sin. We are not to offer stumbling-blocks to our brothers, but to help them. Members of this cult would do well to remember that one of the early and great leaders of the Oxford Movement while wishing greatly to "sign himself" did so almost surreptitiously and then under his stole so as not to offend his people. Love, says St. Paul, is kind.

PRANCING ACOLYTES AND BELL-RINGING ORGANISTS. The service ends with the benediction. A recessional hymn is simply a practical method of getting the choir out of the church. But one would think, if he attends our services, that the best is yet to come. The candles must be snuffed before the people leave. There is no need for the acolyte to bob deeply across the sanctuary, pausing each time before the cross to, as one pastor put it, "say the Prayer of the Church." Nor do we have to have the last hymn "bonged out" on the chimes. My prayers at the end of the service are my business and I resent an organist saying, in effect, that the congregation is to stand in silent prayer until the last note of the chimes

drifts away. Chimes are nice, but too much of them, like anything sweet, can become sickening.

But now I must remember that after the house is dusted and books and magazines put away, the important thing is that company is coming. Once they're here, it's too late to fret over the cobwebs you overlooked. So in church. Let's clear up the mess and then set our hearts and minds on The One who is to come to us. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Unthinking love

QUESTION: I have a son who is a fine fellow, makes good marks, and is well liked by practically everyone. His teachers tell us what an excellent boy he is.

Now he is in love with a college classmate—a Lutheran. We like Sally very much. She now has his class ring and pat pin, so they seem very serious about their love affair. They are together whenever possible, arm-in-arm, hand-in-hand. She comes to our house often, sits on his lap, and puts her hand on his knee at the table.

We see Lloyd seldom now. Recently he had a weekend at home and wanted to bring her here. I refused, for I wanted him alone for a change.

Are parents selfish when they want time "family time"? Are we too demanding? Should I not object to the profuse demonstrations of affection between them in public?

REPLY: Young love is sometimes quite short-sighted, limited in outlook, and really selfish. You are right in expecting a certain amount of "family time." Lloyd and Sally ought to respect that right. But youthful lovers can be so absorbed in one another that they fail to see another's viewpoint.

Public demonstrations of affection, are, of course, in bad taste. The young people are in danger of losing the respect of friends and relatives by such thoughtless indulgence. Their own intelligence should direct them better.

How much you, or anyone, can do about these problems is a question. Most of it will have to be done by the young people themselves. Let me offer two suggestions. 1) You and your husband should have a serious, quiet, pleasant talk with Lloyd concerning both problems. Ask him to put himself in your position. Ask him how he would react if a child of his should behave in the same way.

Ask him to speak to Sally seriously and suggest that she yield to the extent of about one-third for the sake of propriety and good will. That should not seem too much for her if she is a reasonable person. Though not all you desire, this will be an improvement. She will have no ground for feeling that you are demanding too much.

2) A second suggestion is that you enlist the help of one or two professors whom they most respect, and have each talk to them about the matter.

If neither of these suggestions yield results, and you can figure no better way, you may have to put up with their ways until a larger maturity and wider experience suggest something better to them. It may be better to abide by the annoyance for a time than to create a family upheaval.

The Letter to the Hebrews

Read Hebrews 2:10-18

SOME OF THE MOST important features of the portrait of Jesus in *Hebrews* are in these verses. In fact, everything the writer has to say about our Lord in the rest of his "letter" hangs firmly on what he writes here.

He begins with God. That is where all the New Testament writers begin when they think about Jesus. God the Father always stands squarely in the background of their portrayal of his Son.

To be sure the Son spoke, but it was God who spoke through him. It was God who sent him. It was God who bore witness to him. It was God who gave him mastery over the world to come. It was God who made him for a little while "lower than the angels." It was God who heaped glory and honor upon him. And furthermore, when Jesus went through the experience of death for every one, he did so *by the grace of God.*

THE POINT is clear. Jesus was no impostor. He did not develop some new kind of independent religion so built around him that he might thereby run off with God's creation for himself alone. He is God's Son, God's Man, injected into the deteriorated human situation by God himself. In all that he does, he carries out *God's* intentions and *God's* plans.

Thus when the writer of *Hebrews* proceeds to paint his word portrait of Jesus in verse 10 of this chapter, he begins his first stroke with God. When God acted to bring many men as his sons into the glory lost to them, it suited his purpose to "make the pioneer of their salvation perfect through suffering."

In the last analysis this is one of the sustained themes of the New Testament. It throbs through every writing like a single note from a kettle drum pushing its way through the musical score of a symphony from beginning to end.

JESUS IS NOT only man as man ought to be. He is now called "the pioneer" of the salvation of those who become sons of God. The word here translated "pioneer" doesn't do complete justice to its Greek equivalent. *Archegos* in the Greek language has much more flavor to it than our word *pioneer.*

To us in this country a pioneer is a kind of trail-blazer who strikes out into uninhabited territory to settle in it and lead the way for others to follow. *Archegos* can of course refer to someone in that sense. But it can also mean "one who originates something," or "one who is the source of something." It is also used in Greek literature of a person who is the head of something.

Here in *Hebrews* the first and last ideas connected with the word are probably what is meant by *archegos.* There is a sense in which Jesus might be spoken of as the source of our salvation. It leaps out from him to us. But in the strictest sense it is God who is the source of man's redemption. He originated it. As the *originator* of salvation, it is really God who is the *archegos.*

Jesus is the *archegos* in the sense that as the chief or head of those who participate in salvation, he has blazed their way into it. Although in *Hebrews* the term *archegos* is used of Jesus in only one other place (12:2), the thought that

Jesus has opened the way for man to stand redeemed before God is evident everywhere. Quite a point will be made of it when, in later chapters, the writer gets down to the business of showing how the old system of "getting cleaned up" from the contamination of sin in order to come before God in the tabernacle or Temple is completely outmoded.

THIS PIONEER of salvation has, as the English translation reads, been made "perfect through suffering." It is quite easy to get the wrong idea about this matter of Jesus being made perfect.

The question might arise: Is he or has he been something less than perfect? Did entering into the human experience of suffering make him into a better person? Was there something morally or spiritually wrong with him before that happened to him? The answer is NO!

The Greek word for "to make perfect" (*teleioun*) does not have anything to do with moral perfection. It refers for one thing to fitting a person for carrying out the task or purpose for which he was designed. For another it can also refer to fitting a person to be wholly or completely unified or united with others.

Both of these ideas may be funneled together here in the painting of Jesus' portrait. But the main emphasis is upon the fact that when Jesus entered into the suffering of being a man and of dying on the cross, he was completely identified with man.

THIS IS, of course, the whole point the writer has been trying to make in Chapter Two. Jesus was sent by God to enter into human history as a man who is man as man was meant to be all along. All that it was ever intended for man to have: glory, honor, a high position and place among created things, and mastery and control—all this has been handed over to Jesus for the simple reason that, although he is God's Son, he has become a man. So thorough was his identification with men that he joined the human race in suffering with it.

Thus it can be said that God's Son and those who in association with him become God's sons are of the same origin. Or to put it in another way, what Jesus is and what the Christians are in the process of becoming all stem from the same source: God! There is a kind of unity between Jesus and Christians that throws them together in the same bundle. Jesus can now actually speak of common ordinary human beings as his brothers.

AND WHAT WAS the reason for his going to all this trouble? It was a colossal one. He did it in order that, by getting into the human situation from the inside himself, he might destroy that diabolical power (devil) that works on men and brings them to their death, and that he might thus deliver men from the fear of dying.

You will note he does not say Jesus delivers men from dying. The writer is realistic. Men still die. But the fear of death, which has so long haunted every living soul, need no longer plague people.

Jesus became human so he might be a real and effective and true intermediary (high priest) between God and the human race, that he might intercede with God on man's behalf, that he might act as a go-between who, because he had been a man, knows what it means to be human and to suffer and to be tempted to sin and to rebel. He entered the lists in order to get his hands on the human problem of sin and deal effectively with it. Since he missed nothing of what it means to be a man, he is quite capable of helping those who also go through the experience. —ROBERT A. BARTELS

BOOKS

NATION UNDER GOD

Christians and the State. By John C. Bennett. Scribner's. 302 pages. $4.50.

This is a fair and well-written discussion of Christian political responsibility. The author's purpose is to write "about the theological basis of the state itself, about the state's nature and function, and about the problems of political ethics."

A short opening section sets forth Professor Bennett's basic point of view. Well aware of dangers inherent in "religious vagueness," the author favors the public proclamation that we are a "nation under God" as long as the state does not try to grant preferential status to any one religion (or irreligion). This permits an American religious pluralism in which men of differing faiths may co-operate for the general welfare.

Part II is concerned with a Christian understanding of the state and its functions. The opening chapters on the doctrines of man and the state are perhaps the least satisfactory. The interpretation of St. Paul and Luther as over-pessimistic and time-limited is hardly consistent with much of recent European theological research.

Let it also be said clearly: Bennett is simply mistaken in holding Luther responsible for a "separation of the gospel and the church from the political responsibilities of the secular order" which, in turn, "has been a handicap to Lutheranism in dealing constructively with the political problems of justice and freedom." Bennett's readers, however, may benefit greatly from his ethical analyses. He provides helpful discussion on revolution, equality under the law, the state's role in economic life, the relation of Christian freedom to civil liberties, and the affinities between Christianity and democracy. Particularly well-timed is the reminder that "neither personal virtue nor sincere piety are any guarantee of social and political wisdom" in the choice of public officials.

The third section on "Church and State" is often the most provocative of all. Some much-debated issues included are religious education in the public schools, public aid to parochial schools, and the ways in which the church should influence the state. Finally, "A Protestant view of American Roman Catholic power" will provide a real eye-opener for many misinformed Protestant voters.

WILLIAM H. LAZARETH
Philadelphia

SOCIAL GOSPEL IN THE BIBLE

Man, Morals, and History. By Chester C. McCown. Harper. 350 pages. $5.

Dr. McCown endeavors to present an "objective historical sketch of biblical society and cultural ideas within the frame of ancient Near Eastern society." In this he succeeds admirably. One gains an enlightening view of the history of the Hebrews in the midst of their neighbors, illuminated by archaeology. Especially valuable are the chapters dealing with prehistory and the influence of Mazdaism on the neoprophetic hope.

Dr. McCown, the author of the important volume *The Genesis of the Social Gospel*, interprets history in terms of social progress. Social morality is the watchword. Dr. McCown was my teacher at the American School of Oriental Research in Jerusalem in 1929-30 and I learned to appreciate his scholarship and social zeal. *Man, Morals and History* is in a sense a confession of faith of a scholar and lover of justice.

Dr. McCown condemns interpretations of biblical heritage that do not fall into the frame of his point of view. "The myths of Creation, the Fall, the Flood, Chosen People, . . . apocalyptic eschatology, Virgin Birth, Incarnation, substitutionary atonement and redemption, bodily resurrection, "must die a natural death" because "they are dead weight on the wings of faith." Here is where one cannot agree with Dr. McCown. No matter how the above

nterpreted they belong to the biblical heritage.

Christ is more than a hero, who inspires. The legacy of the ancient times speaks also of a "wholly other God" and his coming into the world as the Saviour.

Hamma Divinity School J. I. BELLA

RELIGION AS MASTER-FORCE

History of Religions. By E. O. James. Harper. 37 pages. $2.75.

Dr. James is professor emeritus of the history and philosophy of religion in the University of London. His book is a review of religion in human history from primitive times to the living religions of today. Its chief value will be not to the specialist but to the layman interested in the origin and development of world faiths as illuminated by recent studies in anthropology and archaeology. A great deal of information has been brought together in a limited space. This reviewer enjoyed the chapters on ancient religions and the faiths of India and China, but must confess to some disappointment in the chapter on Christianity.

In his chapter on the "Study of the History of Religions" he argues that theology cannot be a real "scientific discipline," since it is based not only on the *assumption of divine reality,* but also in practice certain *predetermined interpretations* of "reality" (italics mine) a statement too rationalistic for my mind. He does agree with Malinowski, whom he quotes, "that the comparative science of religion compels us to recognize religion as the master-force in human culture. Religion makes man do his biggest things he is capable of, and it does for man what nothing else can do."

Thiel College MARTIN L. DOLBEER, SR.

REVIVING THE MYSTERIES

Religious Drama 2. Twenty-one medieval mystery and morality plays selected and introduced by E. Martin Browne. Living Age Books. Published by Meridian Books. 317 pages. $1.45.

Religious drama was a vital part of devotional life in the medieval world. Simple tableaux pageants showing the adoration of the shepherds at Christmas or the visit of the three Marys to the empty tomb at Easter were common additions to the liturgies for these holy days. Eventually, these pageants evolved into one-act playlets, the mystery plays. The churches were still used for staging although more frequently the plays were given on wooden carts which would be hauled from village to village.

Basically, the mystery plays sought to present the mysteries of God's relationship with man in direct, forceful, vernacular terms that would be intelligible to the viewer. Each play, short in itself, dealt with some phase of the biblical story.

Dr. E. Martin Browne, long interested in reviving public interest in the English mystery plays, has brought together and edited a representative selection of these plays from a number of the more famous cycles of Chester, Wakefield, Hegge, Cornish, Coventry and York. These he has organized into a cycle of his own for dramatic effect.

As an extra bonus, the famous morality play, *Everyman,* is appended to the collection. Morality plays were a natural outgrowth of the mystery cycles, moving out of the realm of Biblical history to a consideration of man's predicament. Elaborate allegory replaced simple characterization. Good and evil were often personified.

The plays in this collection at first reading may seem strange, even a bit sacrilegious. Many of the biblical quotations are strained, elaborated, and twisted to fit a distinctive pattern of poetry and rhyme. Yet, through all the plays runs a powerful and simple expression of faith. Deft human touches turn the characters into warm personalities whose religious experiences are real.

Since the mystery plays served two important functions in medieval life, to be a form of Christian education on the one hand and a stimulus to worship on the other, they can be used for the same purposes today. In both Canada and the United States interested churches and community groups are reviving these little gems of medieval dramatic artistry for public presentation.

Philadelphia FRANK W. KLOS, JR.

City Churches Face the Dilemma in Harrisburg:

To Move Or Not to Move

HARRISBURG — Some city churches will move to the suburbs in the near future, four Gettysburg Seminary students predicted at a meeting of the Ministerium of Greater Harrisburg at Mitchell Memorial Methodist Church last month.

The students, with their professor, Dr. Bertha Paulssen, showed maps and statistics based on their recent survey of population trends and commercial changes in the area to support their forecast.

Among the findings were: In the last seven years Lower Paxton population has grown 146 per cent, Hampden Township 100 per cent and Lower Allen 97 per cent, while Harrisburg has increased by only 1 per cent. Yet most of the churches—36 of them—are crowded into the central city area.

By contrast, the rapidly expanding area along Route 22, east of Harrisburg, has only 15 churches.

Seminarian Susan Benish summed it up for the 100 ministers in deliberately poor grammar: "The churches are where the people ain't."

Suggested Seminarian Kenneth Morelock: "Church leaders are faced with a suburbia problem even if they don't know it . . . f 95 per cent of the area's housing constru tion is going on outside the city . . . a Harrisburg has only 20 acres of vaca land."

Long look at the city map
Presbyterian Pastor Gordon McKenzie Harrisburg, Dr. Paulssen, Kenneth Morelo

During the discussion, the Rev. Tayl Miller, assistant at Grace Methodist Churc asked, "We've been hearing this predicti about the future minor role of downto churches for 20 years; is there no chan for 'centralized' churches?"

Replied Dr. Paulssen: "Only in particul circumstances. I could predict that with 20 years many of your downtown church will be as dead as doornails."

—VIGGO SWENSEN

Benevolences Up 30 Per Cent

CENTRAL PENNSYLVANIA congregations contributed $2,332,673 toward the 1958 double apportionment or slightly under 92 per cent, according to figures released by Synod Secretary Ralph C. Robinson. He announced that 191 of the 628 churches met or exceeded their apportioned goals.

Lutheran World Action received 99 per cent of the goal but synod's executive board voted to make up the balance.

In all, benevolence receipts amounted to $2,927,386, an increase of 30 per cent over the record giving of 1957.

Congregational Mergers Continue in Philadelphia Area

PHILADELPHIA—Consolidation of Transfiguration and Kreuz churches into one merged congregation in North Philadelphia early this year found its counterpart on the city's west side as 57-year-old Temple Church put up its building for sale and moved in with an eight-year-old mission, St. Mark's Church in Clifton Heights, some seven miles away. The merged congregation, St. Mark's-Temple, held its first service on Jan. 4 with Ministerium President Charles M. Cooper as preacher.

Pastor of the church is the Rev. Juhan Suurkivi who had been serving Temple Church since 1957. He is a native of Estonia who came to the United States in 1950 and served a Virginia mountain parish on his first American assignment.

Temple Church lost many of its active members during the last two years as Lutherans left the neighborhood now entirely inhabited by Negroes. The congregation owns an 11-acre recreation center—lodge and playgrounds—near Clifton Heights, and many members moved into that area.

Temple is in an overchurched section of the city, with six United Lutheran churches sharing in a dwindling constituency. The idea to consolidate with the Clifton Heights congregation found immediate support. About 280 members declared their readiness to move along.

St. Mark's lost its pastor when the Rev. Roy W. Meck moved to a mission in Easton. With a confirmed membership of 250 and a first unit completed last year, the mission welcomed the opportunity of a merger with Temple. Immediate problem, says Pastor Suurkivi, is space. "We'll have to start building as soon as possible to relieve crowded conditions at Sunday services." Attendance during the first month of the merger has been well in excess of the room's normal capacity.

Temple Church has been appraised at $100,000. Negotiations with several Negro congregations who have expressed interest in the plant are in progress.

Pastor Juhan Suurkivi
"We'll have to start building"

Church Teachers to Meet

PHILADELPHIA—St. John's Church, Mayfair, Philadelphia, will play host to the 31st annual Lutheran church school workers' conference on Feb. 28. Principal speaker will be Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania.

REPRESENTATIVES were elected at the organizational meeting of the Northeast Philadelphia District on Jan. 6 at Redeemer Church, Penndell. New district secretary is Pastor Matthew Kerestes of St. Simeon's Church who takes the place of Pastor James Graefe. Pastor Graefe was to assume pastorate of Resurrection Church, Mount Kisco, N. Y., this month.

DEDICATION services were held Dec. 7 for a Protestant chapel at Philadelphia General Hospital. The chapel includes an office for the chaplains and a consultation room.

—CARL W. WEBER

Deans, Secretaries Installed In Three Reading Districts

By ROBERT SCHOENERT

READING—Deans of the three districts into which the Reading Conference was divided were installed last month.

Dr. Gunnar Knudsen, pastor of Trinity Church, Reading, took over the reins of the Reading District during a meeting in Epiphany Church, South Temple.

In the Kutztown District, the Rev. Carlton L. Heckman, pastor of Trinity Church, was installed at a session in St. John's Church.

The Rev. Paul J. Henry, pastor of Trinity Church, Robesonia, became dean of the West Berks District at a ceremony in Trinity Church, Wernersville.

Secretaries installed in the districts were, in Reading, Pastor Clyde I. Fry of Bethany Church, Stony Creek Mills; in Kutztown, Pastor Richard C. Wolf of the Longswamp parish; and in the West Berks District, Pastor John L. Long of St. John's Church, Hamburg.

Education Building Planned

PRELIMINARY drawings for a proposed educational unit have been approved by the congregation of St. John's Church, Sinking Spring.

The $198,000 unit, designed by Dana Ganeware, Reading architect, will have separate sections for each department, connected by a covered walk-way. A fellowship hall and outdoor play and study areas are included in the plan.

Pastor Theodore W. Jentsch said bids will be considered soon.

THE CONGREGATION of St. Mark's Church, Reading, gave the green light to plans for the erection of a $150,000 parish education building adjacent to the church. T. Norman Mansell, Philadelphia, is the architect.

Pastor is Lawrence G. Horn.

ST. JOHN'S CHURCH, Mohnton, was given a 21-acre tract of land for use of Boy Scouts and other groups.

TWO PASTORS, the Rev. Ralph Eberle, Jr. of Christ Church, Dryville, and the Rev. Valdis Mezezers, pastor of Good Shepherd Church, Tuckerton, and Maidencreek Church, Blandon, were installed in their parishes.

Hall Heads District League

MILTON F. HALL, a member of Grace Church, Shillington, was named president of the executive board of the newly formed Reading District Luther League. The election took place at a rally in St. James Church, Reading.

ADVENT CHURCH, West Lawn, celebrated the 30th anniversary of the dedication of its church building with a special worship service. Speaker was the Rev. Ernest A. Weber who was pastor from 1928 to 1955.

A MERGER PROPOSAL was turned down by members of one of two congregations comprising the Longswamp parish. The congregation of St. Paul's Church, Longswamp, failed to get a two-third majority required for approval.

Modern design for education building of Sinking Spring church
Sunday school departments will use separate units

Civil Liberties Group Joins State Sunday Law Opponents

By HENRY W. SNYDER, JR.

BETHLEHEM—The American Civil Liberties Union has come to the defense of a Whitehall Township discount store ("Two Guys from Harrison") in its fight against the Pennsylvania "Blue Laws" prohibiting Sunday sales.

The Philadelphia branch of the Civil Liberties Union filed briefs last month in the U.S. Circuit Court of Appeals in Philadelphia. The State Supreme Court already has denied the store's appeal against convictions of employees.

The ACLU complaint charges that the so-called Blue Law deprives Jews, Mosems, and those who profess no religious affiliation, of their right to utilize Sunday as they see fit." The brief states the law prefers one religion over another."

Easton Church to Renovate

ST. JOHN'S CHURCH, Easton, has started a $222,400 renovation program, to improve educational facilities and refurnish the sanctuary. Major work will be development of a combination Sunday school department and social auditorium beneath the church. A Georgian narthex will be built at the main church entrance and the church interior will be renewed.

CHRIST CHURCH, Hellertown, purchased a 2-acre lot on Main Street next to the Union Cemetery. The congregation plans to build a new church on the new location.

Nominees to Executive Board

NOMINEES to the Pennsylvania Ministerium executive board from the Lehigh Valley districts are: Bethlehem, Pastors William Berkemeyer and Clarence Schaffer; Northampton, Pastors Alfred Koch and Earl Fidler; Easton, Walter Sebring, Tannersville, and Robert Snyder, Riegelsville; Allentown, Judge James F. Henninger and Henry Scheirer.

One from each district will be elected by the synod at its May meeting.

MUHLENBERG COLLEGE received a grant of $33,475 from the National Science Foundation to establish a summer institute for high school teachers of mathematics, chemistry and physics.

MUHLENBERG MEDICAL CENTER Women's Auxiliary has paid $20,000 of its $25,000 pledge for the new Lutheran hospital.

WITTENBERG COLLEGE CHOIR will give a concert Feb. 27 in St. Paul's Church, Allentown.

Ira Angstadt Starts Work for Muhlenberg Medical Center

FOR FOUR YEARS, Ira F. Angstadt had served the Lutheran Laymen's Movement for Stewardship as eastern director of the sector project, supervisor of general field work and counselor for LLM's fund-raising service, helping congregations raise a total of $1.5 million.

Ira Angstadt

This month the former ULC associate secretary for stewardship left the church organization to become director of public relations and development of Muhlenberg Medical Center in Bethlehem, Pa.

The Muhlenberg Medical Center is being developed in the Lehigh Valley with support from surrounding communities, congregations, business and industry, and individuals. Establishment of contact with Lutheran and other churches is one of the objectives of the Center's new public relations director.

Mr. Angstadt is a native of Berks County, Pa., and was managing editor of a technical magazine published by McGraw-Hill before joining the staff of the Lutheran Laymen's Movement.

New Jersey Suburban Congregation Studies Itself

Your church is one of the biggest in town. Benevolence receipts are high, attendance is fair, debt is low. Are you satisfied?

ST. PAUL'S CHURCH, Teaneck, N. J., was not. The congregation saw danger signs. The confirmed membership had stayed about the same in the five years since the new church was built. And Sunday school enrollment was beginning to shrink, although Pastor George W. DeLawter, who has been serving the 33-year-old congregation since 1951, explained, attendance at Sunday services has slightly increased.

They couldn't put a finger on what was wrong. So the evangelism committee decided to find out. The way to find out was to use a congregational self-study plan suggested by ULCA's evangelism department.

St. Paul's Church, Teaneck, built in 1954
Effects of city exodus are felt

It took six months, but the results were worth while. The findings confirmed and pinned down some of the things they suspected. For instance:

Most of the Sunday school pupils are under confirmation age. Only 4.2 per cent of those past junior high school attend.

Only 36 per cent of the confirmed membership attend church on the average Sunday, and 61 per cent of these are women.

Weakest church organizations are the men's and young adults' groups.

Eighty-five per cent of the members live within two miles of the church, but there are 114 families scattered in 34 other communities.

THE EVANGELISM COMMITTEE analyzed the problems and recommended solutions. Pastor DeLawter and the church council followed through. Main decisions:

1. An evangelism program to recruit members for older classes in the church school;

2. More emphasis on young adult activity;

3. A new program of marriage counseling;

The self-study helped get to the root of the church problem in Teaneck. This part of Bergen County is getting more and more urban, with people moving in from crowded New York City and Hudson County. Most of the newcomers are Catholic or Jewish.

Meanwhile young couples are moving away from Teaneck, into the rural fringe of suburbia, north and west. Some of them still belong to St. Paul's, but they'll probably join a church closer to home before long.

St. Paul's is a family church, the survey proved, and to keep it that way it needs more families to replace those leaving. The evangelism committee has the answer. It is more evangelism.

New York City Congregations Get Help from Synod

By PAUL E. VALENTINER

NEW YORK CITY—Tab for a $3,600 survey of United Lutheran churches in Manattan, to be completed by early summer, vill be picked up by the New York-New England Synod.

Crowded living conditions, transient population, and integration problems heightened y the influx of racial groups pose a growing hallenge to church work in the city.

"On the basis of this survey, which the rotestant Council of New York is making or us, we hope to discover things that will nable us to look forward," Synod President lfred L. Beck said.

A conference with pastors in November as followed by a meeting attended by ouncilmen from each of the 16 Manhattan ongregations in December. "Our purpose as to work out a total strategy for ULCA ork on the island," Dr. Beck explained.

"We receive many complaints about the tuation," he said. "Many of our congrega- ons are over-shadowed by other churches. ometimes co-operation between our own ongregations has been less than desired. ut, I have yet to see somebody come for- ard with a positive approach to the prob- m. So we are having this survey made id the synod is going to foot the bill."

WHEN THE survey is completed each con- egation will be able to see itself in rela- on, not only to its immediate neighbor- ood, but to the whole of Manhattan.

"We should be able to uncover leads that ill indicate directions in which we ought concentrate our efforts," Dr. Beck said. f we find a neighborhood not being cov- ed, we may consider moving in while we uld quit expending funds and energy in her places where the church seems hope- sly lost.

"After the survey is finished we plan to ll the councilmen together again. What velops then will depend almost entirely the congregations themselves."

Pastors and laymen alike are happy that the synod is making an effort on behalf of urban churches.

"Our men are much in favor of this move," said Pastor Frederick P. Eckhardt, St. John's Church, Greenwich Village.

"Survey workers have already been here for one session. The way things are now almost anything will help.

"I believe the synod interest will encourage our people. The facts uncovered will enable them to understand more fully their own neighborhood and the need for co-operation with other churches and other Protestant groups," he said.

"Less than half of the people in the Village attend church services. Of those who do only about eight per cent are Protestants," Pastor Eckhardt explained.

"This means that making inroads into the unchurched is not only our Christian duty, it is the only hope for the future of St. John's. We feel certain this survey will be a tremendous help with this task."

"YOU SIMPLY can't go on unless you do something like this," said Pastor Franklin J. Schweiger of Our Saviour's Atonement Church, ten miles from Greenwich Village.

"We have had other surveys," commented Dr. Robert Hershey of Holy Trinity Church on Central Park's west side, "but this one will come from an outside source and will give us the first total picture.

"This general analysis will be doubly valuable. It may reveal ways for the merging of interests, and it may reveal places where congregational programs are weak.

"Fortunately, the synod is now in a position, through the Board of American Missions' urban church program, to assist a church.

"They want to find out what our problems and programs are. If we have a legitimate cause and need assistance, they will strengthen us."

KENTUCKY-TENNESSEE

Louisville Lutheran Home Dedicates New Addition

By JAMES R. LING

LOUISVILLE—An addition to the Louisville Lutheran Home was dedicated last Dec. 14. Dr. Gerard D. Busch, president of the Kentucky-Tennessee Synod, was guest speaker.

Completion of the project was accomplished at a cost slightly over $47,000, not including the furnishings.

Residents of the home now number 28 with ten vacancies to be filled. Entry to the home is reserved to those who are members of the Christian faith, identified with a church and 65 years of age or older. They must be able to care for their personal needs when admitted. Lifetime care in event of illness is provided.

Recognizing a tremendous growth of the older population, the home is constantly seeking more effective ways to provide physical and spiritual care to the aged, and to help them maintain usefulness in society.

The Lutheran Home Aid Society, meeting monthly at Trinity Church, Louisville, has assisted in providing funds for operating the home and in promoting activities among the residents.

Know Your Neighbor

GRACE CHURCH, Louisville, was host to 135 representatives from every Lutheran church in the Louisville area on Jan. 17. A six-hour "self-study" workshop concluded an extensive program in which local congregations sought "to understand the past, and to design the future."

For five months Lutheran churches in the Louisville area participated in an urban church self-study program, under the direction of the National Lutheran Council.

Purpose of the study was to discover more effective ways to exercise Christian social responsibility, and to discover the best possible means for ministering to the growing urban population. The United Lutheran Church and the Missouri Synod co-operated in the research program under the direction of Dr. Busch.

The Rev. Carroll L. Charles, secretary of urban church planning in the Board of American Missions, emphasized that we are responsible only when we are able to distinguish institutional goals (bigger membership, larger buildings, and increased budgets), from our true goal as the Body of Christ. "Churches become irresponsible," he said, "when they become too concerned about themselves."

As a responsible church, he pointed out we must communicate what God has done in Christ. "But our communication becomes irrelevant when it is out of contact with reality. We must speak of Christ in language modern men can understand. Too frequently we have talked about sheep to people who have never seen one except in the zoo."

Also involved in being a responsible church, he said, is to proclaim not only the Gospel, but also the fellowship of the Gospel to all men, regardless of race or class.

Also speaking to the committees were the Rev. John Wagner, Jr., assistant secretary of Urban Church planning of the National Lutheran Council; Dr. Walter Wick, president of the Indiana Synod; the Rev. Alf M. Kraabel, of the National Lutheran Council and Dr. Albert Wessen.

Pastor Resigns, Stays On

PASTOR C. A. ROBERTSON of Calvary Church, Louisville, turned in his letter of resignation at the congregational meeting in January. Immediately the congregation called him back as associate pastor. Dr. Robertson has served Calvary Church for the past 28 years.

Dr. Robertson, 68, said he felt a younger man should take over. A successor has not yet been named.

Pastor Robertson came to the 700-member church from Columbus, Ohio. He was president of the Kentucky-Tennessee Synod and president of the Louisville Council of Churches.

Indiana Marks Lincoln Sesquicentennial

Spencer County Churches Announce Services

ROCKPORT, IND.—Spencer County is the focus of the Lincoln 150th anniversary celebration this year. The Rev. Gerald G. North, pastor of Trinity Lutheran Church, Rockport, and St. Mark's Church, Grandview, is chairman of the county committee directing the religious programs.

Statewide observance of the anniversary of Lincoln's birth in 1809 opens Feb. 12 with a banquet in Indianapolis. In April and May most Indiana pupils will visit Spencer County's Lincoln shrines. Lincoln lived here for 14 years until he was 21.

On May 17 a memorial service will be held at the grave of Nancy Hanks, Lincoln's mother, in Lincoln State Park. Beginning May 24, services will be held at 2 P.M. every Sunday in the park chapel. Protestant denominations of the county will rotate in providing the programs.

A half-million dollar museum will be erected at Lincoln Park to house Lincoln relics. A monument is also planned there.

Indiana's Lincoln State Park
Site of memorial service

City's Witness

Nashville: A World Center

READERS MAY WONDER at the frequency with which the name "Nashville" crops up on the title pages of current religious and inspirational books. There's a good reason: Nashville, Tenn., is "emerging as one of the great religious centers of the world."

The quotation is from James W. Carty, religious news editor of *The Nashville Tennessean,* whose book, *Nashville as a World Religious Center,* appeared recently. Mr. Carty ranks Nashville with New York, Philadelphia and Chicago as one of the big centers of Christianity in America. He cites the number of denominations which have headquarters or major branches in the city, the several schools of theology, the major publishing houses.

Nashville, he says, "helps shape the theological ideas, religious education programs and devotional life of clergymen and laymen in ever-widening circles."

Among Nashville's religious press institutions are the giant Methodist Publishing House (Abingdon Press), and the publishing boards of three major Baptist branches.

The city is headquarters for the Southern Baptist Convention, the Presbyterian Board of World Missions, and the Methodist Board of Education.

Ministers are trained at American Baptist Theological Seminary, Belmont (Baptist) College, David Lipscomb (Church of Christ) College, Free Will Baptist Bible College, Madison (Adventist) College, Trevecca Nazarene College, Vanderbilt Divinity School (interdenominational), and Scarritt College (Methodist).

Mr. Carty has the distinction of being the first "minister of religious journalism" in America. A bachelor of divinity from the University of Chicago, he was ordained in 1948 by the Disciples of Christ.

FIRST CHURCH, Nashville, Tenn., is celebrating its 100th anniversary this year. The Rev. Paul E. Monroe, Jr., has announced a year-round calendar of special events.

Pacific Northwest Is Promising Mission Territory

By OLIN G. DASHER

SEATTLE—Lutherans of the Pacific Northwest are pondering over some revealing figures on mission responsibility recently released by the National Lutheran Council's Division of American Missions. They show:

Oregon is the most unchurched state in America, with more than two-thirds of its one-million population without any religious affiliation.

Only 30 per cent of the people in Washington State have any "definite" religious affiliation.

More than half the people of Idaho are unchurched, and more than half of the "churched" belong to the Church of the Latter Day Saints (Mormons).

Reports on each state, based on county-by-county surveys of the National Council of Churches, show Protestant membership widely distributed among many denominations. Lutherans lead numerically in Washington, are second-largest in Oregon and Idaho, where the Missouri Synod is the strongest Lutheran body.

Mission responsibility is assumed to cover not only the unchurched, but also members of non-evangelical denominations. The LDS (Mormon) Church falls into this category.

Vancouver Church Dedicated

REDEEMER CHURCH, Vancouver, B. C., moved into its new house of worship before Christmas. Dr. L. H. Steinhoff, Pacific Synod president, conducted the dedication service. The Rev. A. A. Schweitzer is the pastor.

The congregation has occupied its first building, erected in 1913 for $1,700, continuously since then. Total cost of the new church, without gifts and memorials, is $105,000.

The architecture is unusual. Instead of the usual series of laminated arches supporting the roof, the nave is spanned lengthwise by two enclosed bolted trusses, 30 feet above the center aisle, with light filteri down between them.

This lighting arrangement makes the alt the focal point of the interior. Outside large white cross extending from the grou to above the peak of the roof is illuminat at night.

A square assembly hall is connected by covered walk to the main church. Seati capacity of the nave is about 250, and of t assembly hall about 150.

Ground Broken at Hillsboro

CALVARY CHURCH, Hillsboro, Ore., orga ized in 1956, broke ground Jan. 4 for new building. Completion is expected mid-July.

Pastor John Baglien conducted the ser ice. Taking part were Al Randall, repr senting the synod; members of the Hillsbo Ministerial Association, and the Rev. W liam Williams of St. Andrew's Churc Beaverton, Calvary's nearest ULCA neig bor.

MISSION DEVELOPER Richard I. Crossla was called as first pastor of Good Shephe Church, Bow Lake, Seattle, which he

Unusual design for Redeemer, Vancouv

nized last October. Synod President einhoff conducted the installation service n. 11, assisted by Pastors Olin Dasher, dward Hummon and H. Stanley Holman. The church has engaged an architect to aw plans for a proposed $140,000 first it, and hopes to start construction this mmer. Pastor Crossland has been elected esident of the Lutheran Pastors' Associa- on of Greater Seattle.

Dr. Eck Retires at 80

DR. WALTER I. ECK, secretary of the cific Synod for 42½ years, retired on his th birthday, Dec. 31. He has been in ill alth. The Rev. A. E. Wulf, of Longview, itor of *The Pacific Lutheran,* will fill the expired term of six months.

HOLY TRINITY CHURCH, Spokane, has ntatively set May 3 as organization day. ission Developer Ronald Kragthorpe re- rts average attendance of more than 85 December. Services are held in a school.

OREGON'S NEW GOVERNOR, Mark Hatfield, dressed a rally of the Salem (Ore.) Lu- ran Youth on Feb. 7 at Christ Lutheran urch.

An evangelism mission is being held Feb. 19 in the Salem area, with about 20 gregations participating.

OUTHERN CONFERENCE United Lutheran rch Men sponsored a pre-Lenten retreat . 6-8 at Menucha, east of Portland.

Lutheran Welfare Expands

UTHERAN WELFARE ASSOCIATION has in- urated a new service in the Portland area. sh workers and other interested mem- meet every second Monday in the Wel- Center to hold an open forum on case lems. Karl Langbecker is the mod- r. Visual aids are used to instruct rs.

CKERSON HOUSE, home for unwed moth- will move from Mercer Island to a new n the Lake Forest Park area north of le. This is a service of the Associated eran Welfare of Washington.

THERANS of Washington sent almost 70,000 pounds of clothing to Lutheran World Relief early in December.

THE REV. EDWIN FREY, head of the ULCA department of church architecture, will spend three days in the synod territory, Feb. 25-27. He will meet with a number of congregations to discuss building problems "on the spot."

A SERIES of church councilmen's conferences will be held throughout the synod. Each congregation will be visited by a pastor-layman team. Topics will include local programs, the work of the synod and ULCA, and the developing four-way Lutheran merger.

DR. ELWOOD S. BOWMAN, church extension secretary of the Board of American Missions, will visit several congregations next month to discuss immediate building problems.

NEW MISSION FIELDS

This is the latest Board of American Missions listing of areas where Lutheran services have recently been started. Persons living in or moving to these areas should be urged to look up the new ULCA group. Names of mission developers are indicated next to the names of communities where development work is proceeding.

ALABAMA:
Mobile (West)—
Seminarian William A. Eubanks
FLORIDA:
Orlando (South)—
The Rev. Francis R. Edwards
Vero Beach—The Rev. John R. Meyer
IOWA:
Cedar Rapids (N.E.)
The Rev. Robert F. Parker
MISSOURI:
Liberty—Seminarian Clifford C. Smith
OHIO:
West Milton-Englewood—
The Rev. Frederick A. Matchinski
PENNSYLVANIA:
Pittsburgh (Donaldson Cross Roads)—
The Rev. Donald R. Himmelman
Trooper-Audubon—
The Rev. James H. Austin, Jr.

WELFARE

Germantown Home for Orphans and Aged Sets Schedu For 1959 Series of Special 100th Anniversary Progra

LUTHERAN HOME for Orphans and Aged in Germantown, Philadelphia, is marking its 100th year of service with a year-long program of activities. First of ten special events planned will be the Founder's Day service on March 15, when several nationally prominent Lutheran churchmen and experts in the field of gerontology will take part.

The Germantown Home is the oldest of its type in the area. It serves 550 congregations in Eastern Pennsylvania and Delaware. Resident care is provided for 21 children and 175 aging men and women, and non-resident care for 45 senior citizens.

A $750,000 expansion program is underway to meet the need for increased facilities. One of the buildings erected in 1906 is being renovated to provide new geriatric facilities, and a new wing is being added. It is hoped that these improvements will enable the home to admit most of the 185 elderly persons now on the waiting list.

Over the years the home's orphan population has dwindled and demands for services to the aging have increased. In response, the Germantown Home has developed a non-resident care program, in which trained case workers regularly visit, counsel and assist older people in their homes.

More Than Comfort Needed

MAKING LIFE CREATIVE for aged persons rather than providing them only with rocking-chair comfort is the objective of church-sponsored programs for the aged, according to an expert in the field.

Henriette Lund, retired welfare consultant for the National Lutheran Council, says many church institutions are now geared to providing such interest and activity. Miss Lund is currently studying homes for the aged of the Evangelical Lutheran Church.

She said she has found the ELC institutions specializing more and more in care of the infirm and handicapped.

AN ALCOHOLISM information and refer service has been opened in Seattle. It not a clinic or treatment center, but ref those with alcoholism problems to app priate agencies which can help. One these is the Lutheran Compass Mission, Seattle's "Skidrow."

The Rev. Edwin Bracher, superintend of the mission, is also treasurer of Seattle Committee on Alcoholism.

Home Adds to Infirmary

NATIONAL LUTHERAN HOME FOR THE AG in Washington, D. C., hopes to occupy new 44-bed infirmary addition by the e of March. Construction began last July was delayed by weather and material sho ages.

Workshop Program Successfu

LUTHERAN WELFARE SOCIETY of Wisc sin held ten fall workshops throughout state to interpret its various services to p tors and laymen. More than 1,500 pers attended the meetings. Highlights were ta by Wisconsin penal authorities who cussed the church's responsibility in cri prevention and rehabilitation. Welfare s members told of chaplaincy and child w fare services.

Because of the strong response to workshops, plans now call for five ad tional meetings to be held this year. Wo shops are tentatively planned for Apple Beloit, Blair, Eau Claire, Fond du L Hudson, Madison, Marinette, Marion, N waukee, Racine, Rice Lake, Superior, V qua and Wausau.

ARTHUR L. GREDE, Milwaukee industr ist, was cited by the Wisconsin society his outstanding services and leadership the church welfare field over the past tw years. The presentation was made at annual meeting by the Rev. Paul R president of the Northwest Synod's W consin Conference.

Mission Developer William R. Hartman with group attending first service in Roswell school

Speedy progress is seen for mission congregation in southern part of state

New Mexico Mission Begins Services in Roswell

A NEW United Lutheran congregation is ing established under Board of American ssions auspices in Roswell. Developer lliam R. Hartman reported that work was ogressing well. The field was entered last vember after initial surveys had revealed existence of 125 families of Lutheran ckground not affiliated with the local Mis- uri Synod congregation. The first service Jan. 18 was attended by 106 persons.

Roswell, in southeast New Mexico, is the ond largest city of the state with a popu- on of 32,000. It is the location of lker Air Force Base.

The mission uses a public school building viously used for services by a Methodist gregation which has now built its own rters. Gifts to the new mission, which not yet selected its name, came from ividuals, the Rocky Mountain Synod, the ard of American Missions and the Sunday ool of St. Luke's Church, Albuquerque.

New Mexico has six United Lutheran con- gations. Under development, in addition the Roswell mission, is a congregation Alamagordo started last June. A developer Las Cruces was called last month.

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ONTARIO

Waterloo Fund Drive Planned For Canada Synod Centennial

By NORMAN BERNER

KITCHENER—The Canada Synod will be 100 years old in 1961. In the same year Waterloo Seminary will observe its 50th birthday. A special committee is preparing film slides and a tape recording of the highlights of the synod's history.

A special $250,000 objective is being proposed for the centennial year. It would be used for a new seminary building to house administration offices, lecture rooms, chapel and library. The site of a new building has not yet been determined.

Waterloo College has been picked as place for the Canada Synod meeting, June 1-4. The ordination service will be held in St. Peter's Church, Brodhagen.

KNUBEL-MILLER LECTURES opened at St. John's Church, Waterloo, Jan. 12. Dr. Lawrence Folkemer, pastor of Reformation Church in Washington, D. C., developed his theme, "Christianity and Modern Paganism," before 100 listeners, pastors and laymen.

"We live in a world of change, confusion and conflict. What room is there for the Gospel?" he asked. His words carried a strong reminder that secularism and the revival of oriental religions are threatening the Christian advance.

Benevolences Up 25 Per Cent

PRELIMINARY FIGURES from Synod Treasurer E. A. Kalbfleisch show a benevolence receipts total for 1958 of $347,000, an increase of $70,000 or more than 25 per cent over the previous year.

Because the synod pared its own budget for the year, the ULC received $240,000—an increase of $94,000, or 64 per cent.

Layman to Minister to Finns

URPO VAINIO, a Finnish layman, has been engaged by the synod to work among his fellow countrymen in Northern Ontario.

He will visit isolated groups of Finns in mining and lumber camps, holding preaching services and organizing Sunday schools and other activities.

For a number of years Mr. Vainio ministered to his home congregation in Kirkland Lake, Ont., while the church was without a pastor.

KARL WULF, organizer of Martin Luther mission, Toronto, will succeed the late Dr. Albert Grunwald as pastor of First Church, Toronto. Pastor Otto Winter, Zurich, will replace him in the mission.

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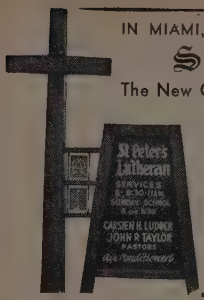
Organize Your Home Life

A "STAY-AT-HOME-and-enjoy-your-family" ght was held in Maplewood, a suburb of St. uis, Mo., by the Young Married People So- ety of Concordia (Missouri Synod) Lutheran hurch last month.

The "event" was scheduled as a reaction to e unending string of meetings scheduled rough the month by church and community ganizations.

To make sure all members were home, roll ll was taken by 'phone.

JOHN ARBUCKLE was installed in Trinity hurch, Walkerton, Jan. 4. This congrega- n has grown to the point where it needs e full-time service of a pastor and has vered its parish relationship with St. atthew's Church, Mildmay. The latter ngregation has engaged the Rev. George irst, professor at Waterloo College, as pply pastor.



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— CHANGES OF PASTORATE —

CENTRAL PENNSYLVANIA

ICKES, JOHN D. From Protestant Counc of New York City. To Trinity Church Shamokin.

SCHERER, GEORGE F., JR. From St. Peter Church, Freeburg, Pa. To Rossville parish

WANTZ, EARL B. From St. Luke's Church Park Ridge, Ill., assistant pastor. To Ad vent Church, York, associate pastor.

CENTRAL STATES

PETERSEN, ERICH. From Peace Church, Ve non, Tex. To Our Saviour Church Broken Bow, Neb.

ROHLFING, EDWARD F. From St. Paul Church, Homer, and Trinity Church Hubbard, Neb. To Trinity Church Sedalia, Mo.

SUTER, JAMES. From Grace Church, Am rillo, Tex. To First Church, York, an First Church, McCool Junction, Neb.

ILLINOIS

HORST, RICHARD E. From Grace Church Virginia, Ill. To First Church, Chadwic

NEAL, HENRY F. From Christ Church Sharon, Wis. To Salem Church, Jone boro.

SNYDER, HARRY L. From First Church Lorain, Ohio. To St. Luke's Church Chicago.

TREDE, ELDRED H. From St. Luke's Church Chicago. To Holy Trinity Church, Lo bard.

WHITNEY, MILTON L. From Trinity Church Warrenville. To Pearl City-Kent parish

INDIANA

ARBAUGH, WILLIAM G. From Board American Missions. To Middlebury pa ish. (New address of the Spanish Hymn Committee is P.O. Box 377, Middlebu Ind.)

MICHIGAN

HARTIG, THEODORE A. Board of Americ Missions, divisional secretary of spec missions. To St. Matthew's Church Allen Park.

NEW JERSEY

CARL, PAUL E. From St. Matthew's Chur York, Pa., associate pastor. To N

Jersey Synod, secretary of parish education and youth work.

NEW YORK AND NEW ENGLAND

RANDT, ERICH. From Concordia Church, Manchester, Conn. To St. John's Church, New Britain, Conn., associate pastor.

LECK, JOHN G. From Parkside Church, Buffalo. Retirement.

ENNIG, ARTHUR F. From St. John's Church, Lancaster, N. Y., assistant pastor. To Holy Trinity Church, Bellerose, New York City, assistant pastor.

AXBOM, ERNST M., JR. From Nuremberg parish, Pa. To St. Paul's Church, Narrowsburg, N. Y.

NORTH CAROLINA

DERHOLT, CLARENCE C. From St. David's Church, Kannapolis. To Messiah Church, Salisbury.

ATTY, PAUL B., JR. From Luther Place Memorial Church, Washington, D. C., assistant pastor. To St. Paul's Church, Hamlet.

RNHARDT, CHARLES E. From St. Matthew's Church, Wilmington, N. C. To St. John's Church, Cherryville.

MMER, J. PAUL. From Mt. Hermon Church, Concord. To Emmanuel Church, Rockwell.

SE, CURTIS K., SR. From St. Peter's Church, Salisbury. To Grace Church, Newton.

SE, CURTIS K., JR. From Cold Water-St. Martin's parish, Concord. To Amity Church, Cleveland, N. C.

NORTHWEST

OBSEN, GEORGE T. L. From Holy Trinity Church, Minneapolis, Minn., assistant pastor. To Resurrection Church, Milwaukee.

YER, CHRISTIAN H. From St. Andrew's Church, Van Nuys, Calif. To Trinity Church, West Bend, Wis.

OHIO

R, ROBERT B. From Mighty Fortress Church, Kettering. To Trinity Church, Middle Point.

NT, RONALD M. To Stoutsville-Tarlton parish.

NTLEY, JAMES B. From Bethany English

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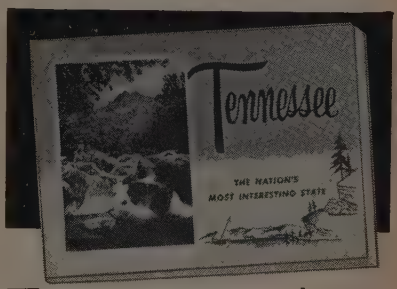

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AUSTIN, JAMES H. From St. John's Church, Overbrook, Philadelphia, assistant pastor. To Audubon-Trooper area, mission developer.

BAGGER, RALPH W. From Immanuel Church, East Lansdowne. To Friedens Church, Hegins.

EBERLE, RALPH F., JR. From Central Church, Phoenixville, Pa. To Christ Church, Dryville.

FRICK, P. OTHMAR. From Nazareth Church, Camden, N. J. To St. Peter's Church, Easton.

ROGERS, LOUIS V. From Noxen-Laketon parish. To Nescopeck parish.

SCHLENKER, LUTHER F. From St. Andrew's Church, Perkasie, Pa. To assistant to president of Ministerium.

SUURKIVI, JUHAN. From Temple Church, Philadelphia. To St. Mark's-Temple Church (merged congregation), Clifton Heights.

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July 18 to Aug. 19
July 25 to Aug. 26
Aug. 1 to Sept. 2

ROCKY MOUNTAIN

IYERS, ALBERT E. From Jeromesville parish, Ohio. To Christ Church, Cheyenne, Wyo.

DECEASED

THE REV. ANDREW HIBIAN, 86, pastor emeritus of St. John's Slovak Church, anticoke, Pa., died Dec. 6.

A native of Czechoslovakia, Pastor Hibian ame to the United States in 1899. He was graduate of Allentown Preparatory School nd Philadelphia Seminary.

He served the Nanticoke congregation for 5 years, retiring in 1950.

Surviving are five daughters, Mary Hibian, rs. Thomas Kanyuch, and Mrs. John rivnak, Nanticoke; Mrs. John S. Klc, ttsburgh, and Ellen Hibian, Newark, N. J.; nd two sons, Emil, Brigantine, N. J., and e Rev. Vladimar Hibian, pastor of Dr. artin Luther Church, Cleveland, Ohio.

Funeral services were conducted Dec. 9 St. John's Church, Nanticoke, by Pastors ndrew Brndjar, John Shintay, Andrew laska, John Kovacik, and John Chervick. Burial was at the Nanticoke Cemetery.

MRS. NILS WILLISON, the former Marret Elizabeth White, died Dec. 10 at aford, Ontario.

Dr. Nils Willison, president of Saskatoon llege and Seminary from 1936 to 1949, red as a ULC pastor in 1952.

Mrs. Willison was a former president of Women's Missionary Society of the Can- Synod and a member of the executive rd of the ULC auxiliary.

urviving Mrs. Willison, in addition to husband, are four daughters, Mrs. O. H. kel, Kemptville, Ont.; Mrs. J. MacMas- Victoria, B. C.; Mrs. J. S. Neff, Tren- Ont.; and Mrs. J. Godkin, North Vanver, B. C.

uneral services were conducted at Our our's Church, Owen Sound, Ont., by the Harry N. Lossing and Dr. A. G. Jacobi, ident of the Canada Synod.

urial will be at Torrance, Muskoka, in ng.

uary 11, 1959

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IN CONCLUSION

LET'S NOT get too excited about Pope John's plan to call an "ecumenical council" to discuss church unity. What the Pope means when he speaks of something as "ecumenical" is far different from what we mean. The *Catholic Encyclopedia* explains that a general or ecumenical council includes only Roman Catholics from all parts of the world. It does not include other churches, for the Roman Catholic Church does not recognize the validity of any other church body.

It's amusing to see some churchmen on the fringes of Protestantism solemnly shaking their heads and saying, "Well, I don't know whether I'll go to the Pope's meeting or not." The plain fact is that they are not invited—and in all probability never will be.

THE COUNCIL, which will meet in about two years, will include about 2,500 Roman Catholic bishops and other prelates from all parts of the church. Quite likely the Vatican will also invite representatives of the Eastern Orthodox churches. Despite their centuries of separation, these churches have a great deal in common with the Roman Catholics. Their major difference lies in their refusal to recognize the supremacy of the Pope, and particularly his claim to infallibility.

Eastern Orthodox churches have in recent years become good friends of the major Protestant churches. We have worked together in the World Council of Churches and have shared in relief programs throughout this troubled world. Even so, Eastern Orthodoxy has balked at co-operation in mission work, on the ground that they are the only true church. It will be interesting to see what happens when these two "only true churches"—Eastern Orthodox and Roman—meet together. It is likely that some leaders of the Eastern group will make clear their friendship for the other churches of the world. Such an affirmation might open the eyes of some Roman Catholics.

There's even a chance that the Pope might invite representatives of some churches that claim to have an "apostolic succession" in their ministry, like the Church of England.

The difficulty behind such a meeting was expressed by Bishop Fulton J. Sheen in a recent syndicated article. Any church unity movement must first admit the "divinity" of the Roman Church, he said. Few outside the Roman fold would be able to accept this provision.

THE FIRST STEP toward any unity must be mutual friendship and understanding. While the Vatican permits persecution of Protestants on the basis that they are heretics, as it does in Spain and in South America, there isn't much hope for understanding. Where Protestant strength or secular culture requires it, the Roman Catholic Church has shown tolerance of other churches, but scarcely friendship. Roman Catholics are warned never to attend worship services in Protestant churches. If a Catholic strays so far as to marry a Protestant, he must promise to use his efforts to convert the other party to Catholicism and to bring up the children in the "true" faith. This is not what you'd call a clear indication of a serious desire for friendship.

If the proposed council agrees to discuss on an equal basis the differences between the Roman Church and other churches, it can be a blessing to the world. If it merely aims to inflict the errors of the centuries on a wider group, it will be useless. —ALBERT P. STAUDERMAN

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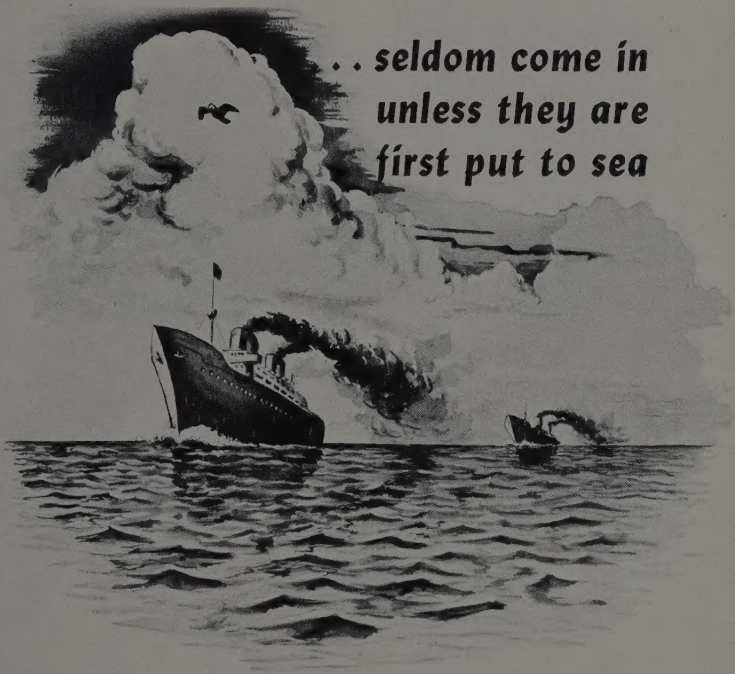

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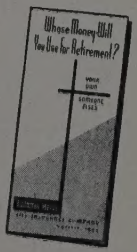

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